Zions Herald

THE INDEPENDENT METHODIST WEEKLY

Andover Newton Theological Library
AUG 23 1942
NEWTON CENTRE, MASS.

GOD HAS SPOKEN

G. A. STUDDERT KENNEDY

BUT a few years back a summer such as we have had would have set the ghost of famine walking through our villages and towns. But our harvest-fields are wider now, and we reap from all the world. God has spoken and decreed that from henceforth all men and women, east, west, north, and south, over the length and breadth of the earth, should be workmates, and by working together learn to love. It is in some ways a terrible decree, because we are not ready for it. Our old habits and inherited ways of thought die hard. We still want to be independent and work away at our own little plot. We will try to conquer one another, and pretend that we do not need one another. We break out into squabbles and fights, and the feet of warring armies trample down the golden corn and lay waste the smiling summer lands. We still are savages at heart, suspicious, mistrustful, stubborn, and very much afraid. We wave our flags and beat our drums, and threaten one another at home and abroad. We organise ourselves into independent cliques, classes, and nations, and stand up for our rights. On the surface it would seem as though God's decree were causing more hatred than love. But all this fretting and fuming is vain. God has spoken, and we shall be one. Slowly and painfully, but surely too, we are learning our lesson, the lesson of universal love. We may, like petulant children, beat with our puny fists against the majestic arms of God, but they close, and keep on closing without haste and without hesitancy.

FOUNDED 1823

Takes Issue

The Rev. Mapson F. Hayling's remarks on John Wesley's relations to the Church of England are vulnerable. If Wesley's "religious philosophy, by which he lived and which he passed on to the people called Methodists, is as far from that of the Church of England as the east is from the west," how could Wesley have stayed in that Church? He was not merely a "member," as Lord Halifax put it, but a *priest*. We who believe in Wesley's sincerity do not believe that he was double-faced.

Again, Mr. Hayling says that Methodism and the Church of England are "basically not the same." If that is true, why is the Constitution of the Methodist Church based on that of the Church of England? I am speaking of our Articles of Religion, which are but abbreviated from those of the English Church. Why do we have bishops, elders, and deacons with practically the same forms of consecration and ordination as used in the English Church for bishops, priests and deacons? Why is communion observed by us, kneeling at the altar rail, as it is in the Church of England? Calvinists do not celebrate communion thus.

Yes, "Wesley's religious philosophy was based upon regeneration and the new birth, and had its working out in the contact of the individual soul with the Spirit of God." And those who have learned anything of Lord Halifax must be sure that he, as well as many others of the Church of England, would agree with Mr. Hayling on this point.

E. B. HURLBURT.

East Cleveland, O.

Emotion in Religion

While reading the letter by W. F. Koonsen, I was moved to say a hearty "Amen" to his statement of the great need for "direct emotional appeals." How can we expect a merely intellectual religion to be effective when no kind of campaign succeeds unless it is addressed to the emotions? Most of us need to feel deeply in order to act strongly. It seems to me, however, that whereas Mr. Koonsen apparently thinks the emotional appeal should take the place of theological preaching, in reality the preaching of simple, fundamental theology would be the one thing most certain to move the emotions! I did not understand the meaning of "The Return to Theology" to be that laymen are crying out for discourses on abstractions or cold philosophy. I took you to mean, Mr. Editor, that we are hungry for the "bread of life," which is the very substance of theology. We need, and many of us desire, to be told that "all have sinned and come short of the glory of God," and that we may be gloriously saved through faith in "Jesus Christ and him crucified."

When I was a very small girl, I read a vivid account of the sufferings and death of Jesus. Realizing that "He bore it all for me," I cried, and promised Him that I would try to be a good girl to please Him. Is not this a very simple illustration of the relation between the presentation of the elements of theology and the profound emotional stirring which leads to action?

ILGA E. HERRICK.

Newfane, Vt.

A Tribute of Appreciation

I have read with deep interest your readers' praise of the life of that truly superb Christian layman, the late William T. Rich. I have not, however, seen any mention made of his large cooperation in extending the Kingdom of God in foreign countries, so I should like to share with your readers one such significant deed.

When my husband was working so heroically toward the establishment of a theological college in India (Jubbulpore) where the higher educated men of the ministry could prepare themselves to meet as peers the philosophers of Hinduism, Islam, and Buddhism in India's complex life, Mr. Rich volunteered to become his cooperator in the enterprise. The two men entered into a pact which lasted for five years, as I remember, during which time Mr. Rich sent a check of over six thousand dollars a year until the initial land and buildings were completely paid for.

So, in addition to the variety of his interests here, he shared in this princely fashion with those "whom having not seen" he loved.

WELTHY HONSINGER FISHER.

Boston.

Commends Editorial on Parasites

When it comes to moral issues, ZIONS HERALD is usually found on the front lines. Your recent timely and courageous editorial on the parasites should surely help to stir the moral forces of our nation.

LEE RALPH PHIPPS.

Ripley, N. Y.

Did Wesley Anticipate Henry George?

In your July 1 issue two pages are devoted to a pamphlet written by John Wesley in 1772 concerning scarcity of employment, high prices of food, distilling of corn by liquor makers, etc. He almost put his hand on the cause of the undesirable economic conditions when he said that farm monopoly was "perhaps as mischievous a monopoly as was ever introduced into these kingdoms." In short, land monopoly is the cause of all our economic ills. Land is the source of our living, the source of food, clothing and shelter, yes, the very element on which rests the other natural elements that we must have to sustain life, such as air, sunshine, water, etc.

In "Progress and Poverty," Henry George showed the relation between labor and land, between man and land. His remedy for economic ills was the taxation of land values, better known as the single tax.

The earth hath He given to the children of men.—Psalm 115:16. W. L. CROSMAN.

Revere, Mass.

Illuminating Reminiscence

An article in a recent issue of Z HERALD recalls an incident of past y which illustrates the futility of foresight der some conditions.

Nineteen years ago this summer, a fr ful accident befell a party of tourists o Route des Alpes and a group of severel jured Americans was brought to the ci Nice for hospitalization. Since my husb was included in this number, I found m located, at the end of August, in this far old city where I was destined to spend eral months. Soon afterwards I was pointed representative of the tourist pany involved, and my duties in behal the interests of the injured required n long hours of conference in the Ame Consulate.

The Consul-General at that time was Otis Glazebrook, whose long and v career is familiar to many people. From time when, as a drummer boy in the federate army, he had been detailed with party ordered to bury General Stone Jackson, until his appointment as Co General in Jerusalem during the first W War, his life had been full of interest. had retired after years of activity as a gyman in the Protestant Episcopal Ch when President Wilson called him as a sonal friend and fellow-Virginian to r sent his country in the consulate at Je lem. The responsibilities of that post so peculiar that the President felt he ne a man of unusual talents and experienc meet them and Dr. Glazebrook rose to opportunity superbly.

When I knew him, Dr. Glazebrook, almost an octogenarian, was viewing latest chapter of his colorful career in r spect. His life in the Holy City during great conflict had been full of exciting dents. He had endeared himself to the p lace and faced many knotty problems. F his vast and intimate knowledge he felt tain that the promises of the Balfour Dec tion were impossible of fulfilment, secure in that knowledge he wrote, du the last months of his term of servic Jerusalem, a book setting forth the rea why such promises could not be carried —a book which our Government reque him not to publish.

Dr. and Mrs. Glazebrook were very to the anxious American woman so sudd burdened with heavy responsibility, and m evenings I enjoyed their gracious hospita A large collection of photographs which been taken especially to illustrate Dr. Gl brook's book was one of their most inte ing souvenirs of life in the East. The Co would frequently draw upon it to give p to an anecdote and would occasionally r to his unprinted manuscript. On such o sions, I have heard him stress the very a ments lately used by the author of "Bu Place of Jewish Hopes."

While recognizing both the seriousness the magnitude of the Jewish problem, Glazebrook insisted that the Holy Land n inevitably be shared by all who hold it h No one who ever listened to his conversa could fail to see that the attempt to s the Jewish problem by planting an inde dent kingdom in the midst of the A world was bound to bring about overwh ing complications.

Dr. and Mrs. Glazebrook have both pa

(Continued on page 786)

Zions Herald

+ THE INDEPENDENT METHODIST WEEKLY +

PUBLISHED BY THE BOSTON WESLEYAN ASSOCIATION

OLUME CXX ★ BOSTON, *Wednesday, August* 12, 1942 ★ NUMBER 32

The Peculiar Value of Religion in War Time

DANIEL L. MARSH

[Sermon preached at a service held in the Memorial Church at Harvard University, Cambridge, Mass., August 2]

True religion is always true religion, even as poetry is vays poetry and music always music and friendship vays friendship. But though poetry is always poetry, nanifests itself differently under different circumstances. isic is always music, but make a various appeal. endship is always friendship, yet it will manifest itself various ways as needs may arise. So religion is always gion, but we will find that it possesses peculiar values the stressful period in which we are living if we will y take the time to discover them.

t is a theorem of geometry that through any three nts not in a straight line a circle can be drawn. A cle is a sign of completeness. Through three points not a straight line I venture to draw the circle of religion's uliar value to our day and generation. I am, of course, aking of the Christian religion,—essential, vital, and elligent Christian religion.

. Religion, thus understood, clarifies the ideals of the ion and the issues of the war. Unprejudiced students history know that this has been true in every one of our rs from the beginning of our national existence. The arest thinking on the subject of liberty in the days pre-ing and during the American Revolutionary War was ne by preachers. The principles—and in some instances actual language—of the Declaration of Independence re clearly proclaimed by New England preachers a re of years before Thomas Jefferson wrote the immortal nbol of our national life. The great leaders of the volution, such as John and Samuel Adams, James Otis l others, repeatedly acknowledged their intellectual t to the preachers. The same thing was true in the il War. It was the thunder of pulpit oratory against wickedness of slavery that first awakened the nation's iscience on that vital subject.

The great documents of American democracy bear wit-s to the fact that their authors undoubtedly accepted Biblical dictum that "Where the Spirit of the Lord there is liberty."

The ideals of the Kingdom of God as proclaimed by us sharpen the issues of this present war. Those ideals are the significance and sacred worth of human personality, the essential equality of individual human rights, and the doctrine of brotherhood as interpreted by the Golden Rule. In the light of these principles Naziism stands revealed as naked evil. Today we see more clearly than for a long time past the truthfulness of Benjamin Franklin's words that "man will ultimately be governed by God or by tyrants."

2. Religion helps the individual to be true to his personal ideals. This is vitally important for the soldier and the sailor and the air cadet away from home. Each one has been brought up with certain guiding principles of moral behavior. Each one has felt at some time the guiding force of the white ideals of pure youth. One of the unmitigated curses of war is its tendency to develop fatalism. A philosophy of fatalism makes easy the scrapping of moral ideals. Therefore everything that a soldier or a sailor or an air cadet can use to keep himself clean and straight is worth while. Some are held to their ideals by the faith their mothers have in them. Some are kept clean for the future by the holy memory of wife or sweetheart. These are good, but the strongest safeguard against moral delinquencies is an honest, living faith in God, a present conviction of Hagar's impression: "Thou, God, seest me." Nothing furnishes quite so good a center and force of moral authority as religion.

3. Religion helps to keep the balance both personally and nationally. The individual and the nation are both in dreadful peril of emotional instability, of mental panic, of hysteria that leads to wild and dangerous excesses.

True religion gives the inspiration for a safe and sane and wholesome philosophy of life. It furnishes faith for the future, faith in the overruling providence of a good God.

In James Hilton's "Goodbye, Mr. Chips," the author presents a scene where bombs were bursting outside his hero's schoolroom and the Dark Rider was rapping at the door, and Mr. Chips reassuringly declared: "We will carry on. These things that have mattered for thousands of years are not going to be snuffed out because some

merchant of death in his laboratory invents a new kind of mischief." Religion helps us to hold things together when there is danger of their flying to bits.

Religion helps both the nation and its citizens to cultivate serenity in the midst of calamity, and poise in the presence of petty and pugnacious emotionalism. Having built our foundation of life philosophy upon a solid rock, we know that it will not fall though the storms of ghastly cataclysm or political intrigue beat all about it. We lift our eyes to the far horizons. We see the long course of history to which each one's single life and this vast world belong. We trust Him who encompasses all centuries and all places in His mind and purpose.

LAST LETTER

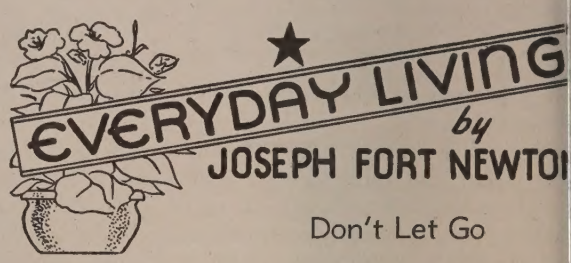
[Written by Dr. Carl Sumner Knopf of Willamette University, Salem, Oregon, who resigned the presidency of the institution while a controversy was being waged over his stand as a conscientious objector. A few days later,—on June 23,—he died from a heart attack. This last letter from his pen was addressed to his friend, Charles H. Masters of Los Angeles, Cal.]

This affair in Salem is fantastic, funny, yet tragic. When I registered I asked to annotate the margin of my card for alleviatory service, like the Quakers. The lady said such was not permitted and I called attention to the provisions of the Selective Service Act. She consulted with the head lady; both came to the table and repeated refusal. I asked them to keep my card while I went to the office for a copy of the law. Upon return, I showed them section 613:12 of the act. It made no difference. They said the draft board had given specific orders, to which I replied that the draft board was exceeding its authority, nullifying an act of Congress. Seeing the situation, I simply picked up my card, signed it, and left. All was done in quiet conversation, seeking information and adjustment.

Nine days later the American Legion broke a story in the papers that I had created disturbance, interfered with other registrants, and that a police call had to be sent in. Small-town gossip soon enlarged it to where I had sworn at the board in German, threatened an elevator girl, and even Mrs. Knopf had made a disturbance at the sugar rationing board. The unseasoned friendships of a few months were unequal to the strain. From Southern California came letters and wires voicing confidence. There, twenty years of friendship produced loyalty and love. You see, Charles, last fall the gambling syndicate tried to run in on Salem and I had to take a hand against that. Then the draft board began, contrary to specific policies of General Hershey's office, to refuse to permit some of our technically trained students to go into defense research jobs and teaching. Another university of our size lost about 15 men; we have had over a hundred taken. It was my duty to my country to try to keep men in college and to try to get them placed where their talents and technical knowledge would best serve. My presidential and patriotic duty at that point was misinterpreted by certain self-appointed critics as "interference." Then there has been the usual town-and-gown tension, with a group always antagonistic to the university. Though it is a church-related school, these people plus a few students opposed any religious influence on the campus. Now add some subtle politics in the board and among would-be student and church leaders, and I guess you have all the ingredients for the kind of broth that boiled over. The registration incident simply made a common and sure-fire cause for all of them.

The board's fact finding committee found the Le charges untrue, but insisted upon resignation before would publish the vindicating report. Otherwise, I w have insisted on out-and-out dismissal, making them full responsibility. I have always had the most co relations with the Legion in Southern California, speal on many programs. I had also spoken for them Armistice day. This affair was promoted by a s minority in one post. There never was any student tion for resignation as asserted in the press releases. To students and faculty are solidly back of the admini tion. But certain elements in the board and church determined to carry through, for reasons which I th I know; but I do not believe it would help anybod broadcast them.

Well, Charles, we still have our California friends may be returning to the Southland. We still have faith and bear no ill-will. Every little tragedy in lives has been the prelude to something more wonde In due time, the veil of the future will lift. Now you h the main points of the story. Share it with our friend you choose and according to your judgment.



Don't Let Go

If you have in your heart a sacred memory of the gone by, when life was new and your heart was p to which you can bow down when the days are dark the road rough—don't let it go.

If you have a gleam of romance upon which your h was built, a bit of sweet magic which made life a mel and your partner the dearest thing in all the worl please don't let it go.

If you have a friendship, firm after the fret and ja years, with one who knows your faults and loves still, no matter what the stress and strain of tangled may bring—don't let it go.

If you have a faith, however dim, which makes s out of life, and gives meanings to your fleeting days, dares to believe the best in the face of the worst the y can do—don't let it go.

If you have ever had a high mood, dross-drained holy, when life seemed to drop its veil and show what it can be, when for an instant the clouds parted let in the light—don't let it go.

If the creed in which you were brought up seems un or has been shattered like a ship in a storm, and ther one piece of it that seem near and real, grasp it, hol —don't let it go.

If, in this sad, cynical world, in which you are temp to turn hard and sour, believing that all men are m and measly, you see the white flower of a disintere goodness blooming—don't let it go.

If, amid the ebb and flow of human misery and grasp selfishness which loom so large in life, you discover a of selfless devotion to the best—don't let it go.

If, as you walk through the sunset into the twilight, the shadows of night fall about you, the old, high, he faith of our race stirs in your heart, defying dull deat don't let it go!

Revitalizing the Liberal Arts

What Should a College Education Do?

CORNELIUS A. WOOD, JR.

creasing numbers of students in the past few years deserted the humanities for the natural sciences. This l has been vastly accentuated by the wartime demands echnical proficiency in the armed forces and in vital industries. At present the undergraduate must plan years at college in such a manner as to fit himself he specialized nature of mechanized warfare; he has time for classical studies than ever before. Unless he be shown that some attention to the Liberal Arts will r prepare him for life, he will ignore them entirely d even compulsory courses in the Liberal Arts will to teach him anything significant because they will earn his respect. It is, therefore, highly important for o investigate the function of a humanistic education, ee whether it has utility for the twentieth century, ing world.

e want to know, in other words, what a college edun should *do*. The natural sciences are mainly taught uch a way as to emphasize techniques. This is vocal training. It shows us *how* to do things. There is ing wrong about training of this sort as far as it goes, certainly there is nothing in it that is unique to our ral Arts colleges, since we can find on all sides excel- trade schools and technological institutions. The Lib- Arts tradition concerns itself with values and *ends*. ereas the sciences show us *how* to do things, the Lib- Arts go deeper, showing us *what* things to do. Thus nce is but a part and not the whole of knowledge, for techniques of science must be used to achieve ends ch the Liberal Arts have shown to be desirable. The y of values must precede technology. Why build hines until we know what we want to accomplish? fact that we have been doing this is made tragically r by the paradox of 1942: that the year of greatest scific achievement ever known to man is being spent ne most devastating, world-embracing destruction that ever been experienced.

espite their importance to society, the Liberal Arts e failed to achieve their mission. The humanities have taught ends. And why not? Partly because many eges should examine their curriculums with an eye revision. Much Liberal Arts teaching is deadwood; grams need revamping so that they will answer the ds of the present generation. But the chief fault lies where. The real trouble has been that educational lers in recent decades have stressed the importance of uiring a critical mind without emphasizing that true icism is constructive in its aims. Students have been ght to be critical by an instructor who examines their efs and then discredits them. Thus, for example, one old to study a philosopher's solution of a given prob- . The solution may impress the student as valid—that until he comes to the next lecture only to hear it criti- ed and rejected. Another solution is then examined, ught about, and finally rejected. Then a third is con- ered and likewise discarded. And so on. Nothing posi- is ever established, with the result that, after four rs of this kind of thing, the student despairs of ever being able to act intelligently. His training in skepticism has led only too often to cynicism, to relativism, and to complete paralysis of action. He is not only confused but also discouraged.

The educators have forgotten that a critical sense is only a means to an end. One is critical so as to be able to distinguish between true and false. One's ability to analyze should enable him to act, not keep him from acting. And educators, being themselves confused, have taught confusion. They have regarded the burning, vital problems of philosophy merely as interesting abstractions to toy with cold-bloodedly; they have prided themselves on never "taking sides"; they have delighted in never letting the student know what they themselves think. Most students have admired this, regarding it as a sign of intellectual profundity. These same students, unhappily, have been duped! Like their teachers they avoid coming to grips with reality; they, too, avoid making decisions because they have no standard of values upon which to base decisions. Yet life requires us to make decisions all the time. Since we are not prepared for life, life runs us; the machines run us. This would be absurd were it not downright tragic.

The Liberal Arts, then, should pass on from critical analysis to constructive synthesis. We should learn how to integrate. It is essential to coordinate knowledge into a pattern that will enable us to act consistently and intelligently. What respect would we have for a general who saw so many flaws in each possible plan of action that he never acted at all? Of course he would be defeated, just as we have been defeated by the machines which we have not learned to direct. The "lost generation" of the 1920s was lost because it had no integrated plan for life A happy life is the result of integration and purpose. Indeed there can be no constructive or creative action without intelligent integration: the men who have really contributed to world advancement have been motivated by some tremendous vision—their lives have been integrated.

Some will object to this suggestion that we synthesize our knowledge. They will call it "indoctrination." But hasn't education been indoctrinated with the theory of relativism? That is, haven't we been indoctrinated with the idea of avoiding indoctrination? And is it not true that criticism is only a half-way step in the search for integration? Why, then, should we not go forward, to build on the groundwork of critical analysis? A professor would not have to be dogmatic to say: "I have considered various solutions to this problem, and in my opinion the following synthesis is workable and seems to be true. I do not propose it as necessarily absolute, but it seems valid to me, and I suggest it for you to think about and use if you see fit." Such a method of teaching would stimulate us to think, and therefore to act, more constructively; it would relieve our confusion; and it would be the first step in helping us to provide for the future a world fit to live in, a world in which chaos would reign no longer, a world in which man would direct the machines.

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Zions Herald

[FOUNDED 1823]

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Issued every Wednesday by the Boston Wesleyan Association, 581 Boylston Street, Boston, Mass. Entered at the Post Office, Boston, Mass., as second-class matter. Acceptance for mailing at special postage rate as provided for in Section 1103, Act of October 3, 1917, authorized on July 12, 1918.

Subscription price, $2.50 a year, including postage. Single copies, 10 cents. All stationed Methodist ministers are authorized agents for their locality.

Unsolicited manuscripts will not be paid for.

The Fondren Lectures for 1942

No minister or active layman should overlook the recent studies concerning the meaning of Jesus, published under the title, "The Contemporary Christ."* The author is Dr. Wyatt Aiken Smart, professor of Biblical theology at Emory University. The material which he here presents constitutes the Fondren Lectures at Southern Methodist University in Dallas, Tex., for the current year. Professor Smart does not claim to offer us many new scholarly findings in this field, although almost every reader will discover some New Testament insight formerly overlooked. Neither is he intent upon proving some theory respecting the work or person of Christ. Instead, he is here simply presenting his testimony as to what Christ has come to mean to him through years of study and reflection.

Our lecturer begins with a helpful review of the various tests made to discover the authenticity of Jesus' words, concluding with the observation that what Jesus was, more deeply influenced His followers than what He said. The book continues with an explanation of the two fundamentals upon which the Man of Nazareth laid unbroken emphasis—the primary fact of God as Father in face of all the varied experiences of life, and the supreme sacredness of personality in spite of an age marked by creedal religion, social stratification, and racial antipathies. The author further notes that Jesus, by his stress on such principles of perfection in an imperfect world, becomes as pattern for us an "Impossible Christ." Neverthe less He remains the one and only possible pattern. Yet this Christ is no static model, applicable to but one generation or century, but an "Eternal and Ongoing Spirit," at home in every age whatever its social economic climate. The final chapter reminds us of the two general types of religion—achievement rescue—that of Jesus is of the latter variety since "sons are saved by persons."

The spirit of the volume is well summed up in writer's exclamation, "The contemporary Christ times we think that we have him securely shut u his first-century Palestine, and then we discover walking beside us." Delightful in style and persua in its passion, this book is a treasure for this hou strain and anxiety.

*THE CONTEMPORARY CHRIST. By W. A. Smart. Abingdon-Cokesbury Press: New York. Price, $1.50.

Can We Learn from Them?

Preposterous, so it would seem to conserva churchmen, is the proposal that Christians can le anything worth while from the Communists. Th has been developed in our minds, through the y since the revolution of 1917, a rather black pictur the Bolsheviks. Partly sinister facts, partly false pro ganda are responsible for our instinctive reac against Communism. But since the publication a or so ago of "The Soviet Power," written by no le personage than Dr. Hewlett Johnson, dean of Can bury Cathedral, many British and American peo have begun to study anew present-day Russia. page 774 of this issue of the HERALD there appears article, "Is Communism Helpful to the Chris Life?," which we feel sure will provoke discuss and possibly vigorous dissent. The contribut comes, however, not from the pen of a "wild radi but from that of a keen level-headed woman, w has to her credit a rich background of personal ser to suffering humanity. The writer of "Is Comm ism Helpful to the Christian Life?" is Mary Wh Ovington of New York City, who prepared for life work at Radcliffe College. Like that great so worker, Jane Addams, she has spent herself in a m istry to underprivileged, poverty-stricken, suffer human beings. From 1895 to 1903 she was h worker at Greenpoint Settlement, Pratt Instit Neighborship Association. She was the founder of National Association for the Advancement of Colo People, and for a number of years was chairman of governing board. She is the author of several boo We hope that our readers will ponder well M Ovington's discussion. We are indebted, by the w to Dr. John Haynes Holmes, minister of The Co munity Church, New York City, for his courtesy securing the manuscript of this important article the HERALD.

Cover

"Chaplain to H. M. the King," reads one of items in the biographical sketch of Rev. G. A. St dert Kennedy, who wrote the call to love which, un the caption, "God Has Spoken," appears as the fr cover feature of this issue of ZIONS HERALD. The pa graph of vascular words is taken from Mr. Kennec arresting sermon, "Bread, Work, and Love," in volume, "If I Had Only One Sermon To Preac published by Harper & Brothers.

THE TRUTH ABOUT THE JEW

imely indeed is the book of 124 pages entitled ıestions and Answers Concerning the Jew."* This e volume, which was recently prepared and pub-ed by the Anti-Defamation League of B'Nai th of Chicago, Ill., is an arresting catechism of minating facts respecting the major slurs and ıders that are currently directed against the Jewish e. The book is of the utmost importance not only ause of the cruel persecutions of the Jews in Ger-ny under the Nazi régime, but also because right e in our own country there are many signs that free American citizens are beginning to take cue from the totalitarians and are increas-ly sinning with our tongues against the race which Jesus Christ belonged. God forbid that ver-intolerance and hatred should ever in the United tes take on the Nazi form of practical cruelty and secution!

Questions and Answers" will help to straighten out personal thinking about the Jews, and will also nish facts with which to refute the libels and slan-s directed against them by others. A three-page eface" to the volume which is signed by Dr. Everett ss Clinchy, president of the National Conference Christians and Jews, should help to secure for the ok a careful reading in Christian circles. A dozen ges of "Bibliography" show that the book has been efully prepared on the basis of wide research. pendices from "A" to "K" and a closing section itled "Since Pearl Harbor" provide reproductions the offset process of articles and documents valu-e for their refutation of certain time-worn accusa-ns against the Jews.

A few sample questions in the catechism will give ne idea of the scope of the book and of its value in lping to discover the real truth about the Jew. Here some of the questions: "What Is the Historicity ncerning the Crucifixion of Jesus?," "How Did the diculous Fable That Jews Practise Ritual Murder iginate?," "Who Concocted the Protocols of the ders of Zion, and Why?," "Does There Exist a enjamin Franklin Prophecy' and a 'Charles Pinck-y Diary'?," "What Role Did Jews Play in Russian mmunism?," "Who are the Leaders of Commu-sm in America?," "How Many Jews in the United ates Belong to the Communist Party?," "What Con-bution Did the Jews of Germany Make to Their rmed Forces in World War I?," "Do Jews Control nking in the United States, Great Britain, Ger-any, France?," "Do Jews Control the Radio?," "To What Extent Do Jews Participate in the Whole Area of the Motion Picture Industry?," "What Are Some Notable Jewish Contributions to Mankind?," "Has Jewish Philanthropy Been Confined to Jews?," "What Is the Record of Jewish Participation in the Wars of Our Country?" All the foregoing and a number of other questions are tersely but carefully answered on the basis of facts that any fair-minded man or woman would be compelled to accept.

Some high lights in the book will surprise those of our readers who have accepted with a degree of belief certain stock charges against Jews. In answer to the question "What Role Did Jews Play in Russian Communism?" we read this statement:

> The official records show a total number of 124,000 Bolsheviks in Russia in 1918, of whom 75 per cent were Russians, 10.5 per cent Latvians, 6.3 per cent Poles, 3.7 per cent Esthonians, and 2.6 per cent were Jews.

The answer to the question concerning the number of Jews in the Communist Party in the United States is quoted from the lips of Earl Browder, who said, in testifying before the Dies Committee in 1939, that out of the 100,000 members of the party, "only 2000 or 2500 are Jews."

"Do Jews Control the American Press?" The allegation is often made that they do. Now, the International Year Book of *Editor and Publisher* reports 916 daily newspapers in 544 cities of over 15,000 population. "Of these only 33 newspapers, which is 3½ per cent of the total number, are owned or controlled by Jews."

What of the radio? On the board of directors of the National Broadcasting Company there is one Jew out of thirteen members, on that of the Columbia there are eight Jews out of thirteen members; and on that of the Mutual, only one Jew out of nine members.

In the answer to the question concerning "Jewish control" of the motion-picture industry, we are told that "only 2 out of 19 directors at RKO are Jews. At United Artists only 4 out of 19, Universal 2 out of 13, Warner Bros. 9 out of 21, Paramount 5 out of 15, and Fox 1 out of 18 are Jews."

In World War I the percentage of Jews mobilized in the ranks of the Allied nations in proportion to the total number of men mobilized exceeded in every instance save two, in the nine powers for which reports are available, the percentage of the total population mobilized in those countries. In one of the two exceptions, Greece, the percentage (5) was the same.

There is an exhaustive treatment of the wide-spread slander stimulated in every country by the circulation of the forgery "The Protocols of the Elders of Zion." In fact, the article "The Jews and the Free-

*Questions and Answers Concerning the Jew. Prepared and blished by Anti-Defamation League of B'nai B'rith, 130 North ells Street, Chicago, Illinois. Price, $1.

masons" which appeared in *Liberty* in February, 1940, is reproduced in its two parts as Appendix C of "Questions and Answers."

This important book will help Americans to sense the wickedness of the loose talk that they are hearing about the Jews, and will contribute to a new spirit of respect for and understanding of the race.

Almost

Since June 17, when we published a full list of the names of 375 bishops, ministers, and laymen who have become ZIONS HERALD Associates, ninety-one more friends have made pledges and joined the growing group of men and women who are so loyally backing Methodism's great independent weekly. The goal which we have earnestly been seeking to reach is a membership of 500. We now have 466. We lack, therefore, just 34 Associates to round out the full 500. We trust that before September 1, 34 additional ministers and laymen may find it in their hearts to make three-year pledges to guarantee the future of this paper, which has served the church so loyally and courageously for 119 years. The names of the new Associates appear beginning on page 783 of this issue.

Accidents

Ninety-seven per cent of the accidents that occurred in this country last year could have been prevented, according to the National Safety Council's yearbook, "Accident Facts," which was published on Tuesday of last week. There were 102,500 persons killed and 9,300,000 injured, including 350,000 permanently disabled, last year. In 1940, 96,883 persons were killed and 9,100,000 were injured. It is interesting to note in this report on last year's accidents that a survey of twenty-two states showed a 27 per cent increase in drivers involved in fatal accidents after drinking.

Who Can Match Him?

Here is a man who believes in the church press and that subscribers can be secured for religious weeklies. Rev. Arthur H. Smith, pastor of Mandell Methodist Church, Chicago, Ill., since his graduation from Boston University School of Theology in 1906 has secured in eleven pastorates a total of 800 new subscriptions to various Methodist weeklies. These figures represent an average of 75 subscriptions for each of his charges. Mr. Smith is a long-time subscriber to ZIONS HERALD.

Cynicism or Creative Action?

Arresting indeed is the article, "Revitalizing the Liberal Arts," which appears beginning on page 769 of this issue of the HERALD. This challenging discussion was originally given as an address at the Harvard Commencement Exercises last June by Cornelius A. Wood, Jr., of Andover, Mass., one of this year's graduates. He received, we may say in passing, *cum laude* recognition in the field of history. At the editor's request, Mr. Wood made a few changes in his manuscript and prepared it especially for publication in ZIONS HERALD. The contribution is significant not o for professional educators but also for parents and other persons interested in training youth for t self-realization and worthy service in their day a generation. Mr. Wood believes that it is high time cease indulgence in negative criticism and cynici and to begin to work towards creative action in educational institutions of the land.

Gandhi Arrested

Mohandas K. Gandhi and other Indian nationa leaders were arrested by the British authorities on S day. The action followed the approval by the A India Congress Party of a resolution authorizing mass campaign of disobedience in support of its mands for immediate Indian independence. T Party handed over complete authority for the so-cal "non-violent" attack upon British rule to Gandhi.

The situation in India, since Sir Stafford Cri last spring tried his utmost to cooperate with Congress Party and to find a way to grant full fr dom to India at the earliest possible moment, grown steadily worse. Gandhi and his followers h insisted on immediate independence, regardless of rights of minority groups in India, of the threat civil war between Moslems and Hindus, of the p sibility of encouraging Japanese aggression, and the danger of defeat for the Allied Nations in th struggle for human freedom. Both in Great Brit and in America, the Mahatma, because of his absol ist stand and his willingness to engage in politi maneuvers that cast suspicion upon the purity of motives, has suffered, in recent weeks, a considera loss of influence. We are by no means convinced t the great Indian leader has surrendered, in a sense, his fundamental integrity, but he has reveal a tragic lack of realistic insight. His apparent willi ness to "play with" Japan, his alleged agreement fight on the side of the Allies if independence shou be granted to India, his seeming failure, in his tense nationalism, to give consideration to the welfa of other nations, and his easy-going reliance upon mystical solution for the whole world struggle m not detract from his saintliness, but such failures judgment constitute a serious discount to his wisdo Allowing for the possibility of some propaganda c oring of the news from India, we will let Gandi speak for himself. In *Harijan,* his own paper, he say

> "I have not asked the British to hand over India to Congress or the Hindus. Let them entrust India to God, or, in modern parlance, to anarchy. Then all parties will fight one another like dogs, or will, when real responsibility faces them, come to a reasonable agreement. I shall expect nonviolence to arise out of that chaos."

We respect Gandhi for his idealism, though, frankl we are baffled by the report of this absolute pacifis willingness to fight if only the British will grant Ind complete independence. A leader, however, who ready to consign nearly 400,000,000 human beings a state of anarchy on the bare expectation that no violence "will arise out of that chaos" is certainly dangerous guide.

Things Which Cannot Be Shaken

Enduring Foundations of the Faith

by WILLIAM G. CHANTER

e Bible Looks at Religion.

Religion as Maturity.

we should all attain the unity of the faith and knowledge of 's Son, reaching maturity, reaching the full measure of elopment which belongs to the fulness of Christ.—Ephesians (Moffatt).

Here religion is seen as the attainment of really mature sonality. Only Christlike character has any claim to turity, for only in Christ is there a fully developed manity. Fellowship with Him is indeed the way to sal-ion because it holds the promise of character like His. Let us ask, first, what is meant by maturity, and, second, w fellowship with Christ makes for it. Only you must expect anything more than to have the questions sed and a few suggestions out of many possible answers. First of all, then, maturity certainly means symmetry. birth the human body is quite out of proportion—a by's brain is somewhat over 12 per cent of his body. e rest of him must catch up with this monstrous brain what would a man look like if his skull had to encase per cent of his carcass! The adult brain is larger than child's but it is only about 2 per cent of the adult ly. Maturity of personality means a somewhat similar nge. The impulses and emotions which loom so large a child's life have to take a less conspicuous place in r years if there is to be any approach at all to maturity. ere must be a harmony of the powers of life, a unity in ich each of them plays a duly proportioned part. Order l discipline must set up a rational dominion.

Now think for a moment of the amazing perfection of mmetry which marked the life of Christ. It was re-rkable because it was a real symmetry, not a semblance rchased at the cost of the suppression or destruction of of the elements natural to human life. Quite on the er hand, there was a unity of purpose in which every ver was used and developed. Struggle there was, but vas not the continuous tension which results from the ression of desires. Rather, it was the effort by which y are disciplined and given the place in life where they best satisfied and find their largest meaning. A dis-guished psychologist, Professor Allport, remarks that gion "is the most comprehensive of all the possible losophies of life" because it is "the search for a value derlying *all* things." This search Jesus made with an azing success, the secret of which He shares with His owers. The "knowledge of God's Son" means an in-igent apprehension of His supreme insight into the aning and purpose of life, an insight which gives to ry element in personality its maximum meaning and ue. Surely this is the way to maturity.

Another mark of the mature personality is breadth of erest. The child has few interests, and they are closely l up with his own welfare very narrowly apprehended. e baby wants only food and comfort. This is all very ll for the child. It would be a sure sign of arrested devel-nent were he to continue to confine his interests within narrow a circle. A man is counted as mature in proportion as he is interested in the needs of others and as mental and spiritual goods because to him more and more a necessary part of the good he seeks.

Think of the breadth of Christ's interests and think of the way in which He broadens and refines the interests of those who grow in the atmosphere of His fellowship. Think of what happened to Saul of Tarsus, the Pharisee becoming the Apostle to the Gentiles, who wrote "where there is neither Greek nor Jew, circumcision nor uncir-cumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all." Think of Wesley saying "The world is my parish," and making his words good by a long life of splendid achievement. Think of the countless numbers of humble and unnamed people who caught from their Master the missionary spirit. Think of the way in which a new love for truth and beauty has been born wherever Christ has become known. With the gospel there has come always an elevation of spirit and a widening of interest, a new richness of life, a real maturity.

Finally, maturity means self-control. This may be re-garded as discipline or as independence—it must be both. The child cries at the least discomfort, flies into a rage at the least frustration. Always he is dependent on his nurse or on his parents. We mark his progress toward maturity by the growth of his own control of his impulses and feelings and by an increasing ability to look after himself. But this depends on growth in self-knowledge. The man knows himself as a person with certain rights and duties that spring from aims that he has set for himself. He controls himself so as achieve those ends, claiming the rights and discharging the duties that go with them. Because he knows himself, he is free from the domination of others who are alien to his purposes. The man who does not know what he is and hence is ignorant of the true meaning of his desires cannot intelligently and fruitfully control himself. And he is an easy prey to the clever deceiver who knows the art of propaganda. He cannot summon up the power to resist enslavement who does not know the meaning of the cause for which he is called upon to fight.

Now, Jesus knew Himself. He was victor over every temptation because He knew exactly what He wanted and who He was. He could not be frightened and He could not be bribed. He was the only completely free per-son who ever lived because He was the only completely self-subjected person. He was consciously the Son of God, fully conscious of all that Sonship meant. What can frighten the Son of God? What bribe is great enough to buy Him? To be the Son of God means a greatness beyond defini-tion, but it means also a subjection to the will of God that knows no limitations because it is fully intelligent and voluntary. This sonship His followers may share—"But as many as received him, to them gave he power to become the sons of God." This supreme insight into the truth about one's nature is the very essence of the new humanity that Jesus came to bring, a humanity in which maturity is touched with divinity, in which the divine image emerges in majesty and power.

Is Communism Helpful to the Christian Life

"In His Steps" in Concerted Action

MARY WHITE OVINGTON

The United States is in the midst of a great war, pouring ammunition and men into the enemy countries. To some it seems a poor time to think of anything but beating the enemy, but there are those of us who can take little part in the conflict. We make our contribution of money but the burden of the war is upon youth. Perhaps it is our duty then, whose youth was passed when the danger of a great war was the last thing to enter our consciousness, who were pitifully astounded when the Germans marched through Belgium and are appalled at the destruction of a second World War, to try to see if there are any forces that can stop this spirit of conquest that takes toll of each generation. We must try to think as clearly and dispassionately as the inventor when he improves the deadliness of his bomb. Emotion may move him to make his design but unemotional thinking goes into its construction.

Watching this great conflict, one of the things that must concern every person brought up in the Christian tradition is the future of his religion, in terms not of dogma but of the religious life. For war is utterly unchristian, involving, as it does, so great a hatred of a man's enemy as to seek his annihilation. But talking against war accomplishes nothing. Circumstances create war, and only an effort to understand those circumstances, to study them and to see where change is needed, can be of use. Among the great forces moving the world is there one that can help, not hinder, the impulse toward a Christian life?

By the Christian life I mean a life that endeavors to follow Christ's teaching. To understand this teaching we must realize that it came at a time not unlike our own, a time of empire and dogmatic religion, of great poverty and great wealth. And it was preached, not by a man of wealth and learning but by the Son of a carpenter, a man brought up in humble surroundings who was close to poverty himself and so understood it. His teaching was simple. He decried arrogance, the "I am holier than thou" talk. The kindly Samaritan of a despised race was the good man, not the priest or the Levite. Jesus saw poverty and riches and commanded the rich man to give all he had to the poor. In His two years of teaching, moving among the lovely hills of Galilee, He defied the dogma that made the observance of the Sabbath more important than the healing of the sick. He cured the sick and fed the poor, and then, going to Jerusalem, came up against the authorities and was crucified. And despite men's arrogance and stupidity and cruelty, His preaching of love and mercy, of "victory through service and not the assertion of self," has remained a living ideal.

The allies are waging a war against an enemy who, while brought up in a Christian land, contradicts these precepts of Christianity outspokenly. He is no hypocrite but frankly pagan, and his philosophy is a challenge to us. "Do we really believe," we ask ourselves, "in the way of life that Christ preached?"

There was a book printed at the turn of the century that asked this question. Ten million copies of it were sold in this country and thirteen million in England. It was poor literature; purporting to be fiction it told no story, but it asked a question that challenged the wo I mean Sheldon's "In His Steps." "Are the people in church living as Christ would wish them to live?" clergyman in the story asks, and gathers together in church a group who pledge themselves to do as th believe Christ would wish.

The story tells of their efforts. Finding trickery in firm, one man leaves it and goes back to poverty. A ne paper editor loses his circulation by refusing to print m ter that he believes harmful to the reading public. A r young girl endows his paper and also builds model te ments. All try earnestly to live virtuous lives. A bish goes to live in the slums. The characters in the book, a doubtless many of its millions of readers, seem to f that by an individual life of self-sacrifice they can a the conditions of poverty and crime.

But what is needed to rid us of those conditions aga which Jesus inveighed is concerted action, intellig action, as carefully thought out as the production of materials designed to maim and to kill. We have an ample of this in the work for health which has been go on for the past fifty years. There has always been impulse to heal the sick. When a people accumul money one of their first philanthropies is to build h pitals. But only since medicine has become a science, si the laboratory has supplemented the unselfish work the physician, have we really grappled with disease a in many cases destroyed it. This great accomplishment the twentieth century for humanity has been made p sible, first by the humane impulse that led men to g generously, and second by intelligent study, painstak research, experiment and failure and experiment aga the slow but effective work of the scientific mind.

The achievement of a social life through the owners of wealth by the community is the most important fact the story of the Soviet Union. I know that to ment that country today, despite all we owe her for her s pendous battle against Germany, is to bring down an comment on her inhumanity. But what the newspap have taught us to view with horror has had nothing to with the life of her people, no more than the co martial of an alleged traitor in our army has anythi to do with the American way of life. Unlike the first ye of our republic, the Soviet Union has never known w it meant to be free of fear of the enemy, and its strug for existence has been too full of danger to risk inter treachery. But while the trials, the purges, were the o subjects reported by our press, the people of the So Union were going about their business, most of them g that their work in field and factory was not endange by spies or weaklings. Of all that they were doing heard nothing, but we are learning today how trem dous their effort was and is. From almost nothing t built up their factories, revolutionized their farming, a educated a population that began with eighty per c illiteracy. And they did it by all working together.

But communism, people say, means revolution, and should do nothing but condemn it as dangerous, under cratic. It is fifty years since I started out to study

ng-class community in which I went to live. The es since that time in the thought of the people and ir actions has been a revolution, if a peaceful one. wn class at once tried to teach me two things. First, eople out of employment did not want to work and d be disciplined by being sent to the charity wood- or laundry, and second, that unemployment was ately necessary to the employer, since the thing that a man working was fear of losing his job. Labor s were weak and health conditions bad. The coun- progress achieved through this half century has been utcome not only of our humane impulses but also reful, intelligent study and willingness to learn from s.

e factor of intelligence has been working full time e Soviet Union. Science hold highest place there. a new factor has been added, the enthusiasm and will that comes from working first of all for the munity and only secondly for oneself. Some people jobs that directly serve the community, like the we read of in that great story, "Storm." But the t have very little to feed the imagination or to give a sense of service. I used to see our settlement boys ut to take their first jobs in factories or the girls in s. I heard them told by their parents and elders to out for themselves, that everyone was against them, keep on the right side of the boss. But I never heard nted that they were doing something of value to the munity or the country. The boss, and in some cases labor union, filled their picture.

have taken the book, "In His Steps," to describe what ens when kindly, cultured Christian people try, each is own way and in his own place, to make the world e pattern taught them by their Master. It leads to a htening of spiritual values in their own lives and to amelioration of conditions among a few of the poor t them. I would place in contrast to it a true story t a Russian seaport.

the magazine "Soviet Russia Today," August, 1941, article called: "An American Seaman in a Soviet ." It was written by a sailor who, curious to know t a Russian seaport was like, when he got the chance ped on an American freighter to Vladivostok. There thing in his story that has not been told before, but s especial significance since it was written by a work- nan who belongs to a class that through the centuries been exploited, shanghaied, stolen from,—too often n a rotten deal. These are some of the things the r noted.

hen the ship came to anchor and the physician came inspect, it was a woman. She was friendly and made listinction between officers and men.

e watched the men unloading. The machinery was ern, the workers efficient, working in a smooth, dy, careful way. There was no foreman to drive them no smallest accident.

oing ashore he met only friendliness. "I've been on sea many years," he says, "and circulated in many s. I've left ship to be barked at by the dock-guards given the look by cops that means 'guilty until proved cent.' I've seen everywhere the way ordinary people away from a seaman. The sort who are friendly are e who are in the business of cheering up seamen. t's why, no matter how differently he may plan them, man's shore days usually include drink and prostitu- But there were no prostitutes to be found in Vladi- ok."

He goes on to tell that no one tried to get anything out of him as was the custom in other ports. Everyone was friendly but not out to make anything. The seaman's club was a jolly place where he met young men and women and had a fine time. The girls were mostly clerks and teachers and stenographers and wanted to practise their English on him.

He loved the way the people sang, the truck driver with his engine supplying the bass; the soldiers marching through the streets, the workers coming out of the factories. There were good relations between men and officers and between soldiers and sailors. They didn't seem to think it smart to insult one another.

"From the stories I'd heard about the women," this workingman says, "I thought they would be big, hefty Amazons without much feminity. The only excuse for that picture was their robust health, but to my eyes a look of good health makes a woman more attractive and more feminine.

"What all this adds up to is the happiness and contentment you see in the faces of everyone around. The men look it, I guess, because they have jobs and never any anxiety about how long they will last. As to the women, it's easy to see why they are cheerful. They have husbands, jobs, children and a free way for wherever they have the ambition to go."

He ends by saying: "People of course like their own country best, but my shipmates and I, though we disagreed on numbers of things, agreed that the Soviet people seemed happy and well taken care of. We agreed that socialism seemed to be working out all right for the Russians."

This happy life is lived under a government that owns the resources and the business of the country and that has as its goal the intelligent use of the wealth created by the people. But this life, which is a real approach to the Christian life, is thought out, planned. No general plans his battle with more care than the generals of industry plan the use of the country's wealth. Our seaman said there was no prostitution. This is not primarily because the woman is taught that prostitution is wicked but because she can always get a job. Where a woman is promiscuous it is not by choice but by necessity. Why shouldn't she be happy, the visitor asks, with a home, children, the chance to go as far ahead as she can? Most of all, with no anxiety?

Perhaps the Christian life is a simple thing—not sacrifice, not repressed desires, but normal expression and good fellowship. Yet I have read this story of the seaman at Vladivostok to a number of people, not seamen but comfortable, middle-class people, and they have not been impressed by it. I wonder if it is because they did not see themselves in the picture, a little better off than the others and running things. But suppose the Son of a carpenter should move through those streets. If the money changers were there he did not find them, but the carpenter's bench was respected. He who had not "where to lay his head" saw workers going in and out of beautiful new buildings. He saw the last first and the first last. Surely he rejoiced.

History is a good deal a matter of emphasis. For a long time emphasis has been placed on individual initiative and on national power. Today emphasis must be placed on working together, each for all, or we shall have only an ugly, seared earth's surface, with different races and nations grabbing and destroying each other in succeeding generations.

Hazardous Home-Coming

Vivid Description of a Journey from India to America

HARRY A. HANSON

It gave us an unforgettable thrill! To get home? Yes, but before that, to know that American forces were looking out for us. Uncle Sam had stretched out his powerful arm a thousand miles over the western Atlantic to help us get safely home! He had, of course, done more than that, as he had provided us a fast transport in Bombay. Blacked out, plowing along by devious routes, zigzagging sharply and more or less constantly, this great ship that had been built for luxurious service brought us almost 14,000 miles in 33 days, including ten days in ports.

But before telling more of the trip, let us go back to India where we started. As we had had but two furloughs since we went out to India in 1916, the Bishop, Cabinet, and Finance Committee had recommended and the Board of Missions had approved our third trip back to begin in December, 1941. We had packed up to leave on the 12th, but rain and snow had prevented mail and pack mules getting up to Pauri, Garhwal, on the 10th and 11th. They finally came through on the 13th so we left on the 14th. But when we reached the railway on the plains on the 15th we had our first news of what had taken place at Pearl Harbor a week before. We also learned that the boat we were to have taken from Bombay before Christmas was indefinitely postponed. It was between Manila and Hong Kong when the Japanese broke loose.

Early in January at our North India Conference we agreed to stay on for perhaps another year. But at the end of the month the Interim Committee of Southern Asia, in reviewing the furlough situation, found that so many were due in 1942 and 1943 that to hold them up would produce a tremendous jam. The Committee's advice was that those whose furloughs were due go as soon as possible if they were willing to take the risk of the sea voyage. The home authorities had sent out word indicating the sea risks were probably too great for travel. Before another boat was available Mrs. Hanson had to have a major operation in our Bareilly hospital. Accordingly we allowed our third son to go alone on the first boat available and the rest of us awaited the doctors' permission to sail. "Any time after April 1st," they said. So we got in touch with the shipping agents. It would take pages to tell of the orders, cancellations, postponements, disagreements, rumors, conflicts of opinion, interpretations and authority, efforts at secrecy, and unintentional publicity that preceded the actual sailing of our boat at the end of May. We had carried on our work after a fashion but lived in suitcases, ready to turn over things and run off on a day's notice.

As the Japanese took Indo-China, Thailand, Malaya, the East Indies, Singapore, and Burma, there was turmoil and apprehension in India. It was freely said that Hitler and the Japanese had agreed to meet in the Persian Gulf in September and that India was one of the roads to be traversed. Concerned for our safety, as there seemed to be so little to stop the Japanese, some of the American Consuls and the President's personal representative in Delhi made it clear that they would be much relieved if the missionaries and other Americans would leave India before things got worse. Some missionaries left South India. A number of American business representa had closed their businesses and gone home. Some sent off their families. But with a very few except the missionaries of our Church held steady. Of the missionaries on this boat only 30 were Methodists, in of the fact that we have one of the largest totals in Ir Practically every one on this boat came home on a f justified furlough basis. In this whole matter our bish and our treasurers and others gave very fine leaders

When she received the Consul's letter, one of our la in a remote mountain district pretty much out of to with the rest of us packed hurriedly and came dow Bareilly. When she found the others not yet packed she asked, "Aren't you going home to America?" receiving "No" as an answer she said, "But I thou that that letter was an order to go." She was told that bishops and the rest of us did not take it so. She deci to leave the next day and went back to her distant of duty in the hills. The threat of the Japanese was an a very real one. If Japan should be able to take In even temporarily, it need not be expected that the Japa will treat gently any Americans to be found there. our Christian Indians have made it abundantly clear they appreciate the continued presence of their Amer friends. If there were space it would be interesting to of the attitude of other Indians, but we must forego it

Have you ever experienced two winter and two sum seasons in the course of seven months? In a very sense we did. It was cold winter when we left our h in the hills. It was the hottest possible weather when traveled through Delhi to Bombay in May and it remai terrifically hot till we had crossed the equator. In So Africa winter was coming on with heavy storms and c They were having the year's shortest days when we w there. And reaching New York just before mid- assured us of another hot summer.

Had not our captain and his crew been both car and capable, some at least of us would never have s the Statue of Liberty looming out of the mist again. presence on our boat of numerous American survivor other sinkings reminded us constantly of the danger. our second week out we picked up an SOS from a s sinking only thirty miles away. When we reached So Africa we learned that three ships of a convoy we seen had been sunk and this must have taken place far from the time and place we saw them. A Yugoslav ship was sunk not far from us a bit after that.

One day the radio brought us the news item that N York had experienced a "complete blackout for twe minutes." This made us smile, for about that time cabins were completely blacked out from 4.30 P.M u after 8 o'clock in the morning. No light of any kind allowed in the cabins, portholes were blackened and clo tightly. This made it most difficult to care for the s Only the dimmest blue light was granted in the corrid Friends could hardly recognize each other unless very c together. Flashlights and cigarettes were prohibited. some poor slaves forgot themselves at times. Especi when under the influence of liquor, even to a small

e, some of our smokers forgot themselves and lit up. t everybody belonged to the firebrigade—no blaze could t long. Still, a very brief flash of light betrays a ship. doubt careless smokers have helped the Axis spot some, least, of the more than 400. The German radio actually adcast the story of one such case. And drinking Amerns are piling up a terrible account. As a result of things n and learned on this trip we may well say to all our nerican forces: "Steady boys, the more you drink the sier it gets for Hitler."

We had to bring our own bedding, towels, and soap r the trip. Orders said: "A minimum of baggage." New itcases were expensive and in some places impossible get. Six to nine or ten of us were crowded into cabins at had been used for two persons each when the boat as a luxury liner. But at that we were given more room an the soldiers get. Cabin stewards were very scarce. he morning we were getting off one of them said to nother near our door, "All you gotta do is to look at dis ggige to see dis boat ain't comin' back from no reg'lar ip." Families were divided, women in some cabins and en in others. Measles and whooping cough were epiemic among the more than 230 children.

We had regular worship services with very large conegations when weather permitted. Each evening we had "sing" in the dark on the decks,—an hour of spiritual ngs and prayer and sometimes other favorite songs and elodies. Probably we joined more heartily and more unirsally in "God Bless America" than in any other.

As we neared home we had the best kind of protection the sea and in the air against the lurking submarines. veral depth charges were dropped within a few hunred yards of us and they were "not for practise." Still, e could not help remembering that other ships as well otected had gone down. We passed over many miles sea still marked with patches of oil from some sunken nker. We went out to India during World War I. We me back in World War II. We can never be grateful ough to those who brought us through, including the ther of us all. We shall be glad to go back again if it His will. But getting home is great!

THESE WIPE OUT BOUNDARIES

Raymond B. Fosdick

Although wars and economic rivalries may for longer shorter periods isolate nations and split them up into parate units, the process is never complete, because the tellectual life of the world, as far as science and learng are concerned, is definitely internationalized, and hether we wish it or not an indelible pattern of unity s been woven into the society of mankind.

There is not an area of activity in which this cannot be ustrated. An American soldier wounded on a battlefield the Far East owes his life to the Japanese scientist, itazato, who isolated the bacillus of tetanus. A Russian ldier saved by a blood transfusion is indebted to Landeiner, an Austrian. A German soldier is shielded from phoid fever with the help of a Russian, Metchnikoff. Dutch marine in the East Indies is protected from alaria because of the experiments of an Italian, Grassi; hile a British aviator in North Africa escapes death from rgical infection because a Frenchman, Pasteur, and a erman, Koch, elaborated a new technique.

In peace as in war we are all of us the beneficiaries of ntributions to knowledge made by every nation in the orld. Our children are guarded from diphtheria by what a Japanese and a German did; they are protected from smallpox by an Englishman's work; they are saved from rabies because of a Frenchman; they are cured of pellagra through the researches of an Austrian. From birth to death they are surrounded by an invisible host—the spirits of men who never thought in terms of flags or boundary lines and who never served a lesser loyalty than the welfare of mankind. The best that every individual or group has produced anywhere in the world has always been available to serve the race of men, regardless of nation or color.

FOOD HOARDING IN ALASKA

"It's patriotic in Alaska to hoard food," says the Rev. and Mrs. W. Archie Matson, of the Methodist Church, Ketchikan, Alaska, in a letter dated July 15. Mr. Matson has recently resumed his duties as pastor of the church after a trip to the United States for medical treatment and consultation.

"We are urged to have at least a three-months' supply of food on hand at all times," continue the Matsons. "We do have some, but we did not have the cash to buy so much. . . . Some stores have had to close because of lack of supplies. Two northern Chambers of Commerce have complained about the food being left on the docks while booze continues to come in unlimited quantities. . . . Mail is still delayed and censored. One small package took six weeks to reach me from Vancouver recently. . . . We have no sugar rationing here.

"When it was our turn to fill the cookie jar for the U. S. O., the Methodist women provided twenty-one gallons of cookies instead of the fourteen gallons needed. The surplus was used in the outposts on Annette Island. The U. S. O. is providing an increasingly useful service here in giving the boys an attractive place to stay, and wholesome activities in place of the saloons and brothels. I have noticed comparatively little drunkenness among men in uniform lately, much less than in other places. I wish I could say the same thing about the civilians.

"Travel regulations now require an application fifteen days in advance to leave or enter the territory. Local travel, even to nearby towns, is forbidden without a military pass. New restrictions on picture-taking make it impossible to take much but people, flowers and totems.

"The churches seem to be in better condition spiritually than for years. The visitation evangelism campaigns, plus the war uncertainty, have made a difference in most places. Out of a total of 240 active members on the roll, 65 have left the community. The pastor married 26 couples, but had only four funerals. This is still a young man's country. Attendance at our Sunday school averaged only 107. Church attendance and finances have held up well. Many good givers have left the community, and we are somewhat anxious about next year's prospects. Although there is plenty of money in the community it is not in the hands of those who are the 'backbone of the church.'"

Revitalizing the Liberal Arts

(Continued from page 769)

It is for this world that the Liberal Arts can and should prepare us. And only if they do prepare us will they survive, since our age has no place for superficialities. Let us put aside cynicism for creative action! In this manner let us go forward, that the cataclysm of today may result in a "righteous and enduring peace" for all the tomorrows to come!

The Family Page

by Bernice M. Wright

Helping Our Children to Be Honest

Whatever else those of us who are parents might wish to give to our children, one thing stands foremost in our minds as we attempt to train them in matters of social adjustment. We want our children to be honest. All of us fear and dislike the person whom we cannot trust. In our business relations or in social life, we "handle with care" the person whose word we cannot count upon. Therefore, one of our chief concerns is that we bring up our children to be men and women upon whom people "can count," or in other words, whom people can trust.

Frequently this problem does not become a serious one until one day Junior comes home and tells us a "whopper." Suddenly we begin to think perhaps we have failed in one of the things we meant to do best. Too often, we immediately set about to make up for whatever we have neglected in training. We punish or lecture or deprive the child of some privilege in an effort to impress upon him the importance of truthfulness and honesty.

Helping our children to be honest requires more than punishment and lecturing. First of all, we must be able to discern what is dishonesty and to distinguish it from the manifestations of normal growth. Specialists in child psychology have pointed out to parents that a child is not born honest or dishonest, but rather that his ability to distinguish between fact and fancy is not fully developed in infancy. The ability to recognize truth from falsehood is one that takes time to be learned.

One eminent child specialist has made the point clear by suggesting that we do not punish a child who makes a mistake in naming colors. We do not accuse him of "lying" when he calls blue green, yet when he makes a mistake telling us that he didn't do a thing when we know he did, we are prone to think him dishonest. Little children need help in learning what truth is, before they can be expected to recognize it. It is not lecturing or punishment, but patient, quiet explanation that will help a child to learn to recognize truth and the way to express it. More than that, little children, we well know, live much in the world of fancy. Many of their imagined experiences are as real to them as those they have actually experienced. A little three-year-old told me the other day that he killed a tiger on the road leading to my house. Not only did he kill a tiger, but he told me what he said to the tiger and what the tiger said to him. Actually the child has never seen a tiger, but he has had "Little Black Sambo" read to him and he saw a neighbor shoot a porcupine from a near-by tree. With what information he had in store, his active little mind pictured for him his meeting and killing a tiger. The experience is as real to him in retrospect as feeding the monkeys in a neighboring zoo, which he actually did do. It is not "true" that he killed a tiger, yet he is not "lying," for he is telling what he really thinks happened. Most psychologists feel that parents need not have any concern whatsoever over this stake in a child's development. Usually he soon outgrows this phase.

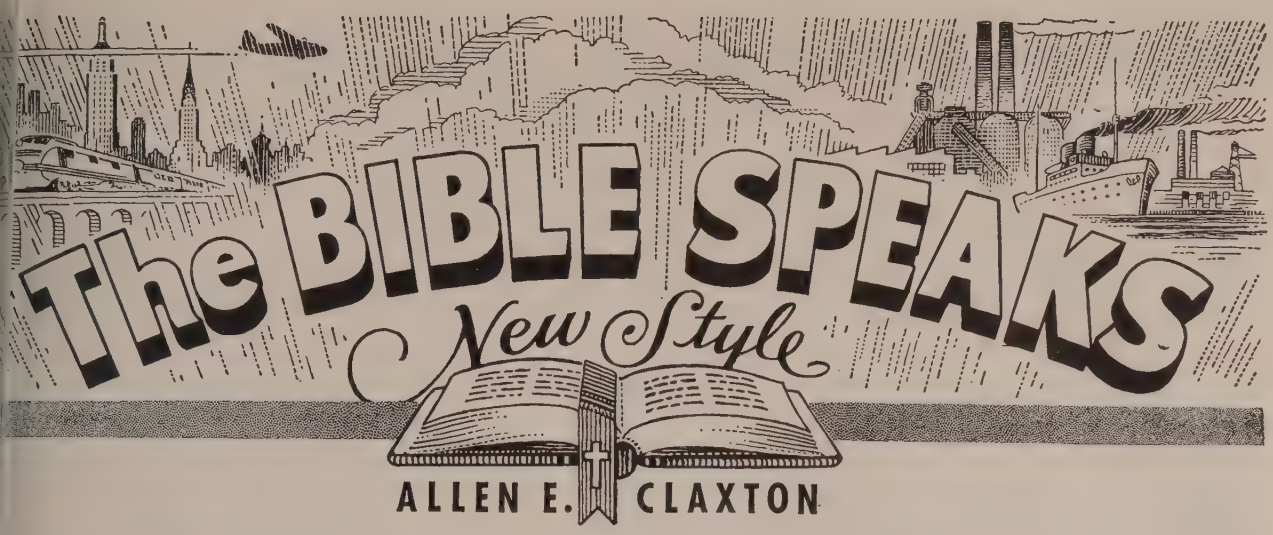
Having recognized this period in a child's development, and not concerning ourselves with it too seriously, we are ready to pass on to the stage where it becomes import that we help a child develop the *habit of truthfulness*

We should understand early in our consideration t few people lie for the sake of lying. Most of us have l at some time in our lives, and when we pause to analy our motives for lying, it was because we wanted to av normal consequences of the truth. We want to prot ourselves from embarrassment, we want to "save fac we want to appear something other than what we a That is why children, fully aware of the difference tween truth and falsehood, lie. We hear it said, "Hone is the best policy," but in the experiences of children does not always seem to work that way. As one eleve year-old put it, "I'll get sent to bed if I tell the truth a I'll get licked if I lie, but I think I'll take a chance lying." Too often parents demand the truth and th punish the child, not for telling the truth, but for t thing about which he told the truth. That makes lyi very tempting. All of us are self-protective. It is no we der that many children tell lies to save themselves.

The first question that should be asked by every pare confronting untruthfulness on the part of his child "What is he trying to gain by this conduct?" There a other kinds of lies than useful and protective ones. We fi many children and some adults indulging in the boa ful lie. A person feeling insecure and unable to mat up to what is expected of him, or what he expects of hi self, is easily tempted to tell a few "tall tales" in an effo to make himself seem important in the eyes of those who he is trying to impress. I know a man who tells lon detailed accounts of his dinner engagements with impo tant personages, engagements which in most instanc never took place. He is probably compensating for noticeable physical abnormality. Wise parents might ha helped him face his handicap early in life and prevent this undesirable compensatory habit which causes ever one to question everything he says. Child-guidance clini can give many case records of children who devel habits of lying to make up for their inability to meet t expectations of their parents. Children may be in ne of affection, recognition, praise, or understanding wh we punish or lecture them for telling falsehoods.

As is always true to the problem of habit formatio the parent must ever look to himself for the example is setting. We cannot send our child to the door to te the brush salesman we are not at home when we are, ar then expect truth from him when we ask if he left t cellar light burning.

Learning the habit of truthfulness is a long proces Fortunately, as with all other habits, each new exper ence of the act makes it easier the next time. Thus w have good reason to help our children to be honest every occasion. Far better our child tell us he broke th Wedgwood vase even though we are obliged to delay th lecture or punishment for carelessness until another tim than for him to save himself by blaming it on the do Vases can be bought, but honest men and women are th products of wise and understanding parents.



Unconscious Self-Betrayal

The pastor was comparing notes with one of his breth- n after the ministers' Monday morning meeting.

'While it's certainly true that what a man does makes much noise you can't hear what he says, it is also true at what he says may tell a lot more about him than he ended it should.

'Take the transients who knock at my study door ask- g for help. Most of them have a good and appealing ry if they would tell the open truth, but they think they n improve on it by dressing it up or varnishing the ners. The results are usually bad.

'Consider Mr. Emeno. He used the old saw about eding just another dollar to get to his family in Provi- nce, R. I. He gave me a great account of his intimate endship with the pastor of Trinity Union Church there ır or five years ago, and told how he had sung for that stor's radio programs. I permitted him to talk on, and en let his own words convict him by introducing myself that former pastor. He broke down at once and told traight story. We were able to help him.

'Then there was Mr. Lamone who said, 'I am a non- tarian, so is my wife. We don't go to any church but prefer the Methodist.' Then he described the sins and ortcomings of his wife, enumerating how she wasn't good Christian because she disobeyed the rules of the urch: eating meat on Friday, never attending the five lock service Sunday morning, neglecting confession d other similar matters. He couldn't understand how vas able to correct his misstatements.

'Then there was Mr. Gradey. He appealed for help for children, said he had been a Methodist all his life t had just moved into the city. When I asked him his mer pastor's name, he said it was Father Haley and unteered the additional information that Father Haley d given all his children their first communion. When dentified the church affiliation for him, he was aston- ed at my uncanny capacity to sense where he was ng.

'It takes a man with a mighty good memory and a tre- ndous lot of information to be a good liar. Most of us o ourselves up without knowing it, unaware that our urteous listeners are chuckling inside.

'God knows what is going on in this universe. He esn't have to send any detectives after us. When we finally stand before Him, the words we utter will indicate what we are."

Out of thine own mouth will I judge thee. (Luke 19:22.)

Traders

Hank was a great horse trader. He never came back from the fairs with the same nags he took. Sometimes his family, even his neighbors, felt that he made pretty bad bargains. He seemed to feel that because they were different horses they were better. "Out of the frying pan into the fire," is the way his wife put it.

It wasn't only with horses. Hank was that way with his passenger car. He traded the coupe for a two-door, and the two-door for a sedan. "A great bargain," he announced. "I made a real trade, got a new car, almost." Yes, I guess the car was new to Hank all right, but his wife had the final word again. "You just traded troubles with somebody else."

"The trouble with you folks," said Hank, "is that you don't know times have changed. You go on living the same way, year after year, making no progress, doing like your father did, even like your grandfather did. I tell you, you're old-fashioned." Hank's wife simply went on ironing. "Grandpaw paid his bills on time," she said.

Hank didn't go alone on these shopping tours. He had two pals who were as enterprising as he. Their answer to all challenges was as follows: "You've got to be looking for something new. Why, just read history. Women were kept in ignorance. Almost every country had slaves. Houses of shame were legalized, and the poor man's children had no chance for education."

Hank's wife cleared the table and put away the good dishes before the drinking began. She didn't leave the room, however, without this remark, "What you say is true and I'm glad we're getting rid of most of those evils; but with your new rackets, this second world war, the kind of magazines you bring home, and saloons for women, I sometimes wish I could trade back."

And he wrought evil in the sight of the Lord; but not like his father, and like his mother. (2 Kings 3:2.)

Rev. Alfred Woods, oldest living member of the New England Conference, will celebrate his ninety-fifth birthday on August 12. He was present at the recent session of the Conference and was given a cane which had previously belonged to the late Rev. Herbert G. Buckingham. Mr. Woods is spending the summer at St. John's, Newfoundland.

Mrs. Mary W. Raymond, widow of the late Judge Robert F. Raymond, long-time member of the Boston Wesleyan Association and one of Boston Methodism's most distinguished laymen, is spending the summer in New England. At present she is staying at the home of a friend in West Newton. Her son, Allen, who has just returned from Australia, is on the staff of the New York *Herald Tribune,* and his two sons, David Walker, 20, and Allen Jr., 19, have already enlisted in war service.

Bishop Edwin H. Hughes of Washington, D. C., is to be the guest preacher at Tremont Temple Baptist Church, Boston, for both the morning and evening services on August 23 and September 6.

Rev. John Walter Bowman of Lafayette, Louisiana, according to an announcement made by the War Department at Washington on Thursday of last week, is the first Negro Roman Catholic priest to be appointed to the chaplaincy in the United States Army. He has been assigned to the new chaplain's school at Harvard University for training.

Dr. William A. Haggerty of Washington, D. C., a member of the Baltimore Conference, was a caller at the HERALD office on Tuesday of last week. He and Mrs. Haggerty as usual are spending their vacation in New England and making their headquarters at Asbury Grove. Dr. Haggerty is pastor of the Rosedale Methodist Church in the National Capital.

Rev. J. Arthur Samuelson, who is a student in Boston University School of Theology and pastor of the Methodist Church at Wilmington, was married in Boston on Saturday of last week to Miss Laura Katrina Ornstedt. The ceremony in Robinson Chapel was performed by Professor Elmer A. Leslie.

Under the leadership of Dr. Earl E. Harper, the School of Fine Arts of the State University of Iowa, of which he is the director, presented its Fourth Annual Fine Arts Festival this summer. The program of the Festival, "dedicated to morale and victory," extended over the entire month of July and included five plays: "Claudia," "Barbara Allen," "Thunder Rock," "Cradle Song," and "School for Scandal." "Barbara Allen," written by Howard Richard, a graduate student, was produced for the first time on any stage, and almost immediately was awarded the Maxwell Anderson Prize for the best American play of the year in verse form. In the field of music two symphony concerts, three chamber music concerts, two choral concerts, and a concert by the Summer Session Concert Band were featured. The closing choral concert was the famous "Requiem" by Brahms, sung by the University Summer Session Chorus accompanied by the University Symphony Orchestra under the direction of Dr. Thompson Stone of Boston. Dr. Harper is a member of the New England Conference.

Rev. S. Marion Riley, Jr., pastor of Fourth Methodist Church, Boston, was the preacher on August 2 at the morning worship service of the Methodist Church, Bristol, Indiana, which last week celebrated the one hundredth anniversary of its organization. Mr. Riley, who is a native of Bristol, is one of six ministers "raised and sent out by this church." Rev. Russell A. Fenstermacher, the present pastor, is a graduate of Boston University School of Theology in the class of 1929.

Gilbert C. Garland, son of the late Dr. Charles C. Garland of the New England Conference, and brother of Rev. Roger E. Garland of Milford, has been appointed head of the English Department and professor of Speech and Dramatics at Vermont Junior College, Montpelier, Vt.

Chaplain Clyde E. Kimball of the New Hampshire Conference, who for the time being is stationed at Camp Edwards, was a caller at the HERALD office on Friday of last week.

Bishop W. Y. Chen, noted Chinese Christian leader who recently was elected to the episcopacy by the China Central Conference of the Methodist Church, is in the process of organizing a National Christian Council for "free" or "unoccupied" China. The organization will include practically all Protestant churches and missions in West China. Bishop Chen was formerly secretary of the National Christian Council of China, which has not been able to function in Japanese-controlled territory. Dr. Robert E. Brown, missionary in Chengtu, where he is organizing a medical center and hospital for reasearch work by the four medical colleges of that city, is to be medical secretary for the new Council, and will weld into a unit the work carried on by 268 mission hospitals and 500 American doctors and nurses before the outbreak of the Sino-Japanese war.

Dean Lynn Harold Hough of Drew Theological Seminary, whose arresting poem, "You Did Not Tell Me," appears on page 783 of this issue of the HERALD, was given a reception by the members of City Temple, London, at a social gathering held in Livingstone Hall on July 2. Dr. Leslie D. Weatherhead, the minister, in his welcoming address described Dean Hough as "a leader to whom many on both sides of the Atlantic look in their thought about God and His way with men." In reply the Dean said, among other things: "If I may speak for a moment as a citizen of the American Republic, here we are together at last in the great enterprise. There are some of us who, from the beginning, felt that it ought to be so. Curiously enough, on the morning when the war broke out, I chanced to be preaching in the old Plymouth Church in Brooklyn, which was once Henry Ward Beecher's Church. It was a moment when the American Republic was far away from realizing the significance of it all. I remember saying to that congregation, 'I should like to make a prophecy that if England and France succeed very quickly in pulling d this menace, we shall, as a nation, be wil to sit in the side-lines and say, 'That's t But if the war should be prolonged in c cult and tragic fashion, the time will c when we shall say, 'We should have bee it from the beginning.' Some of us have b thinking along that line from the start."

Bishop Edgar Blake, who served as su mer preacher at First Methodist Church Lebanon, N. H., for five Sundays beginn June 28, is returning to his home at Co Gables, Fla. Bishop and Mrs. Blake sp Friday of last week in Boston and ca at the HERALD office.

Rev. Albert W. Jackson, pastor of Methodist Church at Uncasville, Conn., i patient in Yorke Hospital, New York C where, on July 30, he underwent an ope tion for deafness. He is reported as mak good progress towards recovery.

Dr. William Warren Sweet of the U versity of Chicago, a reference to wh book-of-the-month, "Religion in Color America," was made in last week's HERA will preach on the theme, "The Sources Our Religious Freedom" at the Method Church in Tilton, New Hampshire, August 23.

President Fred Pierce Corson of Dickins College preached in the Mount Vernon Pl Methodist Church, Washington, D. C., Sunday, August 2. During his visit to t historic church, he was presented, for t Dickinsoniana Room in the College, with cane carried by the founder of Mount V non Place Church, Dr. W. V. Tudor, a gra uate of Dickinson in the class of 1850; a also some of Dr. Tudor's written sermo and other literary materials. Rev. E. E. Ov holt, a local preacher in Mount Vernon Pla Church, made the presentation.

Winslow H. Adams of Auburndale, son Dr. Fred Winslow Adams, minister of Co ley Church, Boston, and Mrs. Adams, h volunteered for service in the Air Force the United States Army and has been ma a first lieutenant. He left Boston on Saturd of last week for a period of training Miami, Fla.

William Lincoln Palmer, well-know Methodist layman of Boston, has been co fined to his home for two months follo ing a heart attack. He was a caller at t HERALD office on Tuesday of last week.

Announcement has just been made of t election of Dr. William Pearson Tolley, pre ident of Allegheny College at Meadville, Pa as chancellor of Syracuse University. He an alumnus of Syracuse, and in his new pos tion succeeds Chancellor William P. Grahan Dr. Tolley was ordained a Methodist mi ister in 1923. Following his graduation 1922 he did postgraduate work at Columb University, receiving his doctorate in ph losophy in 1930. In 1925 he became alum secretary of Drew Theological Seminary, an two years later assistant to the president the institution. In 1928 Dr. Tolley was mad acting dean, and in the following year, dea of Brothers College. Two years later he w elected just previous to his thirty-first birt day to the presidency of Allegheny, and that time was said to be the youngest colle president in the United States. In addition his excellent administrative work at All

e college, Dr. Tolley gained a wide and ble reputation through the educational nce clinic, which he established for ective college students at Meadville, and e wider field of education for his assist- in bringing to a successful conclusion ng negotiations between the Association merican Universities and the American iation of University Professors, relating e tenure of college professors.

. Frederick Brown Harris, pastor of dry Methodist Church, Washington, ., whose article, "I Am a Conscientious ctor," in the Herald of July 29, has lated wide discussion, is to be the guest er on August 16 at 10 A.M. in the nal Broadcasting Company's series, hlights of the Bible." His subject will Today and Tomorrow."

v. Alva R. Mullins, minister of Mor- Memorial Church of All Nations and plain of the Goodwill Industries of Bos- who has been ill for about two weeks, red the New England Deaconess Hos- on Wednesday of last week for a r operation which took place on Friday. st reports from the hospital indicate that operation was successful and that he aking a good recovery.

rbett Bishop, son of an Alabama share- per, went back to work on Monday of week at the Avalon conscientious ctors' camp, Elkridge, Md., after a 37-day ger strike. Mr. Bishop, who is 36 years ge and the owner of a bookshop in West York, N. J., claims affiliation with the iples' group, "a spontaneous religious nization." When he began his strike he hed 173 pounds, but has lost forty-four ds during his self-imposed ordeal. In a t newspaper interview he is reported to said: "It is my intention to hold out. not a question of suicide—a foolish word a man with religious principles to con- late—but this is a question where rights principles are disregarded and must be sted. Rather than violate the principles uld rather be a casualty." "All I want irness," he added. "I'm not a law vio- ."

EVENTS

r forty years the cancer death rate in the ed States has been steadily rising, from er 100,000 population in 1900 to 120.3 940, according to a report released on day of last week by the Census Bureau ashington. During the forty years, deaths o this disease have aggregated 3,115,932, ure approximately the same as that for opulation of Chicago. The death rate for r is higher for white persons than for oes and for women than for men.

"enemy action" the Friends' Meeting e, oldest non-conformist place of wor- in Canterbury, England, was completely oyed. It was erected in 1688. There is a d that William Penn contributed five ds to the building fund, but except for ame "William" among the donors there s to be no further evidence of his alleged Even this possible clue has probably disappeared, as many records were lost in the fire which followed the bombing. The Quaker burial ground—itself uninjured—was first used in 1654.

Enough money to pay the war bills for 158½ days—more than 25 billion dollars—was the price of liquor, crime, gambling, and vice in the United States last year, according to a recent report made by the National Woman's Christian Temperance Union. The totals as revealed by W. C. T. U. research were:

Liquor	$3,653,884,225
Vice	500,000,000
Cost of Crime	15,000,000,000
Gambling	6,000,000,000

In commenting on these figures, Mrs. Ida B. Wise Smith, president of National W. C. T. U., says: "Dissipation and self-indulgence are forerunners of defeat. Only a democracy strengthened by Christian self-discipline can prove a match for the hardened, ruthlessly disciplined forces of aggression. The pursuit of 'indulgence as usual' by many millions of citizens can be our most deadly internal enemy.

A record-breaking total of $52,071,000,000 is the estimated figure for wage, salary, dividend, business profit, and other income payments to individuals during the first half of 1942, according to a release from the department of commerce at Washington, D. C., on Wednesday of last week. Summarizing the first six months of the year, the department noted that salaries and wages increased faster than any other types of income. Now those items appear to comprise 69 per cent of total payments instead of the customary 65 per cent.

The new Army Chaplain School, the first to be established at an American university, opened at Harvard University, Cambridge, on Monday. This school, which was formerly located at Fort Benjamin Harrison, Indiana, will train chaplains for periods of twenty days for active duty with the army. The present enrolment is 150, but it is expected that classes will gradually be increased until 450 officers are graduated each month. Chaplain (Col.) William D. Cleary, a Catholic priest of the Brooklyn Diocese in New York, who has been commandant at Fort Benjamin Harrison, is in charge of the Harvard training. He is a native of Tipperary, Ireland, served with the American Army of Occupation in the First World War and has since been Chaplain at Corregidor in the Philippines and Chaplain of the Armed Forces at Fort Knox, Ky. Col. Cleary will be assisted by Chaplain (Lt. Col.) Herman R. Page of Dayton, Ohio, Bishop-Elect of the Episcopal Diocese of Northern Michigan. Chaplain Page is a graduate of Harvard University in the class of 1913, and of the Harvard Episcopal Theological School in the class of 1917. He, too, served overseas in the last World War. Men of all creeds and races will be trained at the new school. The first group will include Catholics, Protestants, Jews, and Christian Scientists; whites and Negroes. The chaplains are all commissioned officers, all college and seminary graduates or men who have satisfied ordination requirements, all clerics with from two to three years' practical experience in the ministry. Many of the men come from active duty with the Army, but the majority are reporting directly from civilian life.

In Massachusetts in 1940, according to the housing canvass made by the Census Bureau, 97.6 per cent of the homes had electric lights and about as many had radios. More than half—50.7 per cent—of the occupied dwelling units in the state were equipped with mechanical refrigeration. Massachusetts had a population in 1940 of 4,316,721.

There are two ranges of Allegheny Mountains, one in the United States and the other in Antarctica. This second range was named by Dr. Paul A. Siple, Byrd Expedition geographer, in honor of his alma mater, Allegheny College. Three Allegheny professors have mountain peaks in the Antarctica Alleghenies named for them.

In announcing a very important Conference of Church Workers on "Conserving Christian Friendly Life in War Time," which is to be held at the Hotel LaSalle, Chicago, Illinois, September 24 to 26, the sponsors say: "The many effects upon family life of the war and the general revolutionary character of the present world order seem to demand primary consideration. A new world order must be created. Whatever it is like, or whatever political or economic forces dominate it, we shall seek to achieve certain essential values through Christian family life within that order." The conference is to be conducted under the auspices of the Federal Council of the Churches of Christ in America and the International Council of Religious Education. Arrangements for the meeting are in charge of the Inter-Council Committee on Christian Family Life.

With Our Writers

Daniel L. Marsh, Boston; president of Boston University.

Cornelius A. Wood, Jr., Andover, Mass.; Harvard graduate in the class of 1942.

Mary White Ovington, New York City; author and social worker.

Harry A. Hanson, Marlboro, Mass.; a missionary of the Methodist Church serving in India, now on furlough.

Raymond B. Fosdick, New York City; president and trustee of the Rockefeller Foundation and General Education Board.

Lynn Harold Hough, Madison, N. J.; dean of Drew Theological Seminary, Drew University, at present on a preaching tour in Great Britain.

His Side

On June 24, we telegraphed Dr. Carl Sumner Knopf for his version of the controversy which led to his resignation from the presidency of Willamette University at Salem, Oregon. Within a few hours, Western Union reported "Telegram undelivered. Deceased. Passed away June 23." Strangely enough, now comes the opportunity to present his side of the case. Dr. Knopf's comment appears just as it was written a few days previous to his death, under the title, "Last Letter," on page 768 of this issue of the Herald. We are indebted to a friend in California for a copy of this letter, which has not hitherto been made public, except that it was published on July 10 in a little community paper, known in Los Angeles as the *Angeles Mesa News*.

SUCCESSFUL SUMMER ASSEMBLY

STUDENTS AND FACULTY OF STERLING CHRISTIAN INSTITUTE

Eight Inspiring Days

The Sterling Campmeeting at Sterling Junction, Massachusetts, celebrated its ninetieth anniversary from July 26 to August 2 under the able direction of Rev. John L. Cairns, superintendent of the Worcester District. Dr. H. Daniel Hawver, superintendent of the Northern District of the New Hampshire Conference, was special guest speaker of the week, serving for the sixth consecutive year. His messages, as always, were stimulating and encouraging. They will long be remembered by those who were privileged to listen. Other special speakers included Dr. Allan A. Stockdale of New York, Judge Carl Wahlstrom of Worcester, and Dr. Bernard Clausen of Pittsburgh. District ministers who preached were Mont M. Thornburg, Dr. George E. Heath, I. F. Pearson, and Loren O. Crain.

In spite of war rationing and severe showers the attendance at the sessions was most gratifying. There is a definite place for such a program, and the people called Methodists are responding.

Mention should be made of the Hampton Institute Male Quartet which sang Negro spirituals the first Sunday afternoon preceding Dr. Stockdale's stirring message on "Morale for Victory." Special services Wednesday and Thursday were conducted under the auspices of the Woman's Society of Christian Service. Friday evening the anniversary program was held. Stereopticon pictures showing older days on the grounds were exhibited. The grand concert Saturday evening, under the direction of Rev. Hugh Stouppe, director of music, brought out a large audience. Justin Lawrie of Washington contributed his talent as soloist, and others on the grounds assisted. Mr. Lawrie's presence at the end of the week was an inspiration to all. Miss Margaret Collyer served as pianist for the week's program.

Rev. Harry G. Butler had charge of the love-feast the concluding Sunday morning. In the evening, before the benediction was pronounced by Dr. Hawver, a huge circle was formed around the auditorium. All joined hands and sang: "God Be With You Till We Meet Again." In every way this year's campmeeting was a great success.

Rev. Guy H. Wayne of Natick again directed the Sterling Christian Institute, assisted by Rev. Everett R. Barrows of Hudson, and the following workers: Miss Ellen Rollins, Miss Helen Chaffee, Mrs. Clara Mason, Mrs. Helen Mason, Mrs. Glenn D. Glazier, Miss Hazel Cutting; also the following ministers: Henry E. Leech, Hugh Stouppe, N. Bond Fleming, Glenn D. Glazier, J. G. Sallis, Henry I. Bailey, L. O. Crain, John Lavely, and Roger E. Garland. This year saw a banner enrolment of 124 young people from the various churches. Meals were served at the dining hall under the supervision of Mrs. W. O. Terry. Classes were held each morning, divided by a morning sing; afternoons were given over to directed recreation; and the evening programs included an "ice breaker," faculty night, student talent night, camp fire, and holy communion.

During the past six years Dr. Cairn's leadership at the Sterling Campground has been such that the Campmeeting program and Institute, directed by Dean Wayne, ' been of the very best in Christian train fellowship and inspiration. Christian exp ences having been enriched, we know t the respective local churches on the Wor ter District will be strengthened.

ROGER E. GARLANI

An Altar Call

[Message to Methodists adopted at th annual meeting of the Commission o Evangelism]

We of this hour face the ancient questi what shall a Christian do in a world rava by war? The answer is that we must serve and rebuild our altars.

America is fast becoming the grea arsenal ever created; the challenge is, "S Democracy."

We believe that if democracies are to l altars to God must be erected to prese democracy.

Israel lived as long as her altars w built to the worship of God. Israel suffe defeat and death when her altars w neglected or given over to false gods.

There is a growing fear in many he lest we lose the war because of lack of ch acter, because of our unrepented sins, cause of our toleration of selfishness greed, drunkenness and vice, Sabbath d cration and faithlessness to God. "Except repent ye shall all likewise perish."

There should be an Altar in every Ho In this earliest of all sanctuaries there m be the daily use of the Bible and hearts m be lifted up to God in daily prayer.

We must revive the Altar in every Chu The sanctuary or prayer room should open at all times and prayer meeting f should be rekindled.

We must build an Altar in every Co munity. If people cannot or do not come worship, we must take the gospel to th —by radio, by friendly visitation, by ev gelism in shops, factories, hospitals, cl labor halls and on the streets and in parks. We must make our communities C conscious.

We must build an Altar within National Defense Projects. Migrant Am cans have multiplied many fold. They

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ıe ministry of the church. We must not
.em down.

: must build an Altar in our Camps.
ıs pray for the chaplains. Let the local
:h follow our soldier boys at home and
d with *The Upper Room* and *Pocket*
r Book, and with other devotional and
ous literature reminding of God.

is is the Task of Evangelism: To renew
ıncient call, "Repent ye: for the King-
of Heaven is at hand"; to challenge our
w countrymen to combat the enemy
out our gates; to plead with men to
: the blind clamor of the world for hate
hell; to preach the love of God in
st; to demand a verdict on these high
holy issues; to challenge all men to
mmitment to the New Testament stand-
of our Lord; to a renewal of devotion
he Church and to the eternal purpose
:h Christ proclaims for the building of
Kingdom of God on earth.

bove all we must enthrone Christ within
altars, the Christ who was God's gift
the redemption of the world, the living
st who arose from the dead, who in-
singly lives among us, an unseen but
ıty presence, challenging all men, "Come
ɔw Me." This Christ, our Saviour and
l, is the hope of America and the world.
ere is none other name under Heaven
n among men, whereby we must be
d."

this hour of trial, Jesus plead for me,
est by base denial I depart from thee.

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(Continued on next page)

YOU DID NOT TELL ME

(The Lament of a Young Man Whose World is Falling Apart)

Lynn Harold Hough

You were my leaders—at least so I thought.
My impetuous and anxious eyes followed your every gesture.
My undisciplined and passionate ears captured your every tone.
You gave me a false world of unreal dreams.
You gave me a dishonest world of impossible hopes.
You robbed me of that bitter antiseptic truth
Which might have saved me when the bombs began to fall.

You were my masters as I tried my wings
In the first flights of my soft tender mind.
You taught me to be cynical about the great words
By which strong men in all the tragic years
Have become mightier than the ugly foes who beat them down,
Believing in the good which lives in God
Above the treachery which disrupts the world.

You taught me to believe that golden days
Could be produced by men whose hearts I thought were golden too.
You never told me how the glitter hides
The strange black shining of the serpent's eye.
You never told me that the knife of God
In cutting surgery must take away
The dark malignant growths which whisper coldly of the death to come.

You never taught me how to look within
And find the Armageddon surging in my heart of hearts.
And so the Armageddon of the world
Found me a soft and sentimental jellyfish and not a man.

* * * * *

Now I must find the God whom you betrayed,
Now I must find the truth which you made false.
On the land and on the sea and in the furious air
With flaming death explosive day and night,
The moral love which breaks the evil to enthrone the good
And is imperial as hate's whirlwind blows,
Must speak the word you did not know,
Must give me courage in a world you did not understand.

—*The Christian World* (London)

Mary D. Weldon, Chelsea, Mass.
Wilson O. Weldon, China Grove, N. C.
Mrs. George A. Wilson, Wellesley, Mass.
Henry L. Wriston, Hingham, Mass.

Hedding Campmeeting Program

The eightieth annual session of the Hedding Campmeeting and Young People's Institute will convene at Hedding, N. H., August 23-30. Each day will have special significance as follows: Opening Sunday, August 23, "World Vision Day"; Monday, "Children's Day"; Tuesday, "Christian Training Day"; Wednesday, "Women's Day"; Thursday, "Cottager's Day"; Friday, "Spiritual Equipment Day"; Saturday, "Physical Preparation Day"; and the closing Sunday, August 30, "Spiritual Armament Day."

Bishop G. Bromley Oxnam of the Boston Area will speak at the first two services, with The Temple Male Quartet of Concord, N. H., providing the special music. Dr. Harold Lancaster, minister of the King Avenue Methodist Church, Columbus, Ohio, will preach each evening and on the final Sunday morning. He will also address the women's meeting on Wednesday morning. Dr. Ruth Richards Miller, Stoneham, Mass., will address the ministers and Christian workers on Tuesday and Thursday mornings at ten o'clock and the women's meeting in the afternoon of Wednesday.

Preachers at the 11.15 morning worship hour will be Kenneth H. Underwood, North Salem, N. H., Norman J. Langmaid, East Rochester, N. H., Richard G. Colby, Sanbornville, N. H., and Lawrence H. Robinson, Salem, N. H. Other speakers will be Rev. Howard H. Hare, Suncook, N. H., Tuesday afternoon; Dr. Edward H. Brewster, Nashua, N. H., Thursday afternoon; Dr. Maurice E. Barrett, Manchester, N. H., on the final Sunday afternoon. Leaders of the "Vincent Rock Vespers" at 6.30 P.M. on the two Sunday evenings will be Rev. Gerald Wilson, East Kingston, N. H., and Rev. Lee C. Moorehead, Lawrence, Mass. Mr. H. Hartley Winter, Haverhill, Mass., will be the leader on Saturday evening.

Other staff members will be Rev. William J. Davis, Exeter, N. H., who will lead the morning watch each morning at seven o'clock and edit "The Hedding Booster Daily"; Mrs. Davis, who will conduct the morning "Children's Hour" at nine o'clock and operate the Book Table; Rev. and Mrs. Donald H. McAninch, Milford, N. H., who will have charge of the programs on "Children's Day"; and Miss Golden May, Moultonville, N. H., who will be the pianist for the week. Rev. Reuben S. Holthaus, Rochester, N. H., will again superintend the Boys' Camp, designed primarily for boys 7-11 years of age. A new feature this year will be an Intermediate Institute for young people 11-14 years of age. Rev. William J. Campbell, Salem Depot, N. H., will be the Dean. Classes will be held each morning, and the afternoons will be given over to interest and hobby groups and recreation. Each day will close with a nine o'clock camp-fire service on the campus.

Churches assisting in the music of the week will be Methuen, Oaklands and First; Salem, Pleasant Street; Salisbury; Haverhill, Grace; Lawrence, Central; Derry, St. Luke's; Dover, St. John's; Amesbury; Exeter; and Rochester, First. The Saturday evening musical concert will be given by "The Lyric Ensemble," a group of instrumental and vocal artists from Haverhill, Mass. The week will close with a brilliant out-door candle-lighting service on the campus.

Officers of the Association are: President, Dr. LeRoy W. Stringfellow, superintendent of the Southern District, New Hampshire Conference, Haverhill, Mass.; President of trustees, George E. Richards, Dorchester, Mass.; secretary, Frank P. Cushman, Gardner, Mass.; treasurer, Arthur L. Watt, Watertown, Mass.; and booster collector, Miss Edith Hersom, Rochester, N. H.

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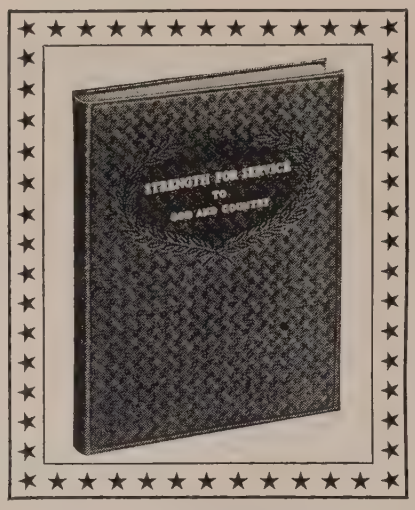

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AMONG THE CONTRIBUTORS ARE MANY METHODISTS—Bishops Baker, Flint, Holt. John Keith Benton, C. A. Bowen, Dawson C. Bryan, Henry Hitt Crane, J. Marvin Culbreth, J. L. and Merrimon Cuninggim, Albert Edward Day, L. L. Dunnington, John L. Ferguson, Costen J. Harrell, J. W. Hawley, B. G. Hodge, E. Stanley Jones, G. Ray Jordan, Willsie Martin, Oscar Thomas Olson, Richard L. Ownbey, Paul Quillian, Chester Warren Quimby, Richard C. Raines, Merton S. Rice, J. Richard Spann, Ernest F. Tittle, Edgar F. Welch.

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The Camel Does Its Bit

Curtis Nicholson

camel in London has lost its hump. It not a painful operation provocative of tigation by the British edition of the ty for the Prevention of Cruelty to nals, however, for this camel is not an ian ruminant in the London zoo. It is a symbolic old tavern that was partly de- ed in an air raid last year. It has now restored by the British Save the Chil- Fund, a sister organization of the Save Children Federation of this country. Its mission is to serve as a children's club oungsters between five and fourteen in nal Green, London's notorious East End. 's how it lost its hump.

was Rudyard Kipling who immortalized amel's hump when he wrote that it is but that uglier still is the hump we get we have too little to do. Londoners zed this. East End children experienced hey had been evacuated over a period everal years and when they returned saw heaps of rubble that had once been ches, schools that had been turned into houses, and streets and playgrounds they known so well now a wilderness. And ling lonely in the midst of the desolation the remains of the old tavern.

mel's Tavern was its name when it d as an oasis for the thirsty throats of East Enders. That is still its name. A ime "pub," or saloon as we would say, s been converted into a haven for under- leged children. All of which is signifi- of the new era that is destined to ten up the dark spots of the old world the present conflict has spent its force. e tavern has been patched up and ed. The surrounding wilderness is fast being converted into vegetable gardens. Rabbits and fowls are being raised. A rural paradise is blossoming *in urbe*. And again the bar is open,—not to the sound of clinking glasses and the rough voices of East London workers, but to the gay chatter of children who find release from boredom and the temptations to delinquency that idleness provides.

In this club, Save the Children Fund workers are following out a varied program for the children during the summer days and the long summer evenings. Some children go to the swimming pools, some enjoy the delight of trees and grass in the parks, others visit the zoo. That is, when they are not being entertained at the club. Thus the camel's hump for the children of London's East End has been removed.

Conference on Mental Hygiene

One important step toward more effective pastoral counseling is the training of church people to look more to the minister as a source of personal help, Rev. Dr. Henry Lewis, rector of St. Andrew's Episcopal Church in Ann Arbor, Mich., said at a special ministers' conference on Mental Hygiene and Pastoral Counseling held July 27-31 at Union Theological Seminary, New York City.

The conference was sponsored jointly by the Seminary and the Commission on Religion and Health of the Federal Council of Churches, with the Rev. Seward Hiltner acting as chairman. Ministers and layworkers from 14 denominations representing 16 states and Canada, totaling 103, participated in the conference.

Dr. Lewis especially emphasized the need to teach young people to consider the minister as a source of help in time of need. "Too often," he said, "the minister is symbolic only of the local church building, and not of the whole church and its ministry of help and healing."

One practical means of doing this was pointed out by Rev. Harlan M. Frost, director of the Christian Commission for Camp and Defense Communities, who underscored the importance of pastors' sending frequent letters to their men who are in service. He called this a true extension of pastoral counseling to meet the peculiar conditions of wartime.

Discussing the moral problems of the army and of camp and defense communities, Charles P. Taft, assistant director of the Defense Health and Welfare Services of the federal government, described the real progress that is being made in terms of improving health as well as moral conditions. In reference to prostitution he pointed out that all branches of the federal government are now convinced that prostitution can be stamped out, and are helping local communities to do it. He stressed the point that "calling it wrong" is not in itself sufficient to rid us of the evil; but when this moral conviction is coupled with intelligent local action based on facts, results can be achieved.

Dr. Alexander Reid Martin, a New York psychiatrist, told the ministers that, contrary to popular notion, the most important job of the psychiatrist is not the treatment of mental disorder, but rather is concerned with preventive work, which means the promotion of health in a positive sense. The problems with which the psychiatrist deals are mostly "disturbances in personal relationships," he added. "I find that most pastors are better prepared to understand this fact than are many medical men."

Speaking on this same point, Dr. Arthur Cushman McGiffert, Jr., president of the Pacific School of Religion, said that "the rift which has existed between doctors and ministers is one of the most bizarre features of our time." Fortunately, he added, a redis-

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covery and new appreciation of this natural alliance is coming about.

Other leaders were Dr. Carroll A. Wise, Worcester (Mass.), minister; Rev. Donald C. Beatty, Elgin (Ill.), mental hospital chaplain; and Dr. Harry Bone, consulting psychologist of New York, N. Y.

Mr. Editor!

(Continued from page 766)

on and I do not know whether the manuscript he considered the crowning work of his life has been preserved. It is almost two decades since I listened to the old gentleman's earnest comments but I never read of unrest in Palestine without recalling those evenings in Nice. How easy it will be again to lose the peace unless all sides of a problem are considered before decisions are made.

SARAH POMEROY RUGG.

Arlington, Vt.

Thankful

I am especially thankful this morning as I read the HERALD. Thank God for a Methodist paper that will print the article by Frederick Brown Harris. Thank God there are a few Methodist preachers who have not been carried away with the "wishy-washy" —to me utterly false—theory that pacifism is the only interpretation of the New Testament.

I am glad to see that Harry Emerson Fosdick—despite all his strong avowals—is enough of a realist to see the facts. What he and Hough declare it would seem as though all well-trained preachers should see; but sad to say, even they can get bogged down in theories and in "logical ruts" so deep they can't turn out.

Congratulations on this issue. Don't fail to give us a few more straight-from-the-shoulder articles that may put some real punch into our hitherto very soft and spineless Methodist voice in a world emergency.

C. C. P. HILLER.

Melrose.

East Greenwich Academy

"Once a flourishing school functioned there." Many influential and generous souls mingled their talents and their gifts to help contribute to its character-building program. A campus of beauty on a rolling incline, it lent its natural beauty to its intellectual and spiritual motive. It was built to serve. It was during the time of Headmaster Samuel W. Irwin and his talented and gracious wife that I first knew the school; my nephew and niece, Frank and Harriet Evans, were enrolled as students among its fine student body. Those were great days for the formation of fine characters. We hate to see the institution close. I wonder if Methodists are competent to be entrusted with large investments and endowments? The ingenuity that always finds a way seems lacking with us. This is not meant as an adverse criticism of the managers of that school; rather it recalls to our mind the adaptability of the Roman Catholic church in her use of property. Too many good men and women shirk the responsibility of stewardship; they prefer some one else should bear the burdens, get under the load of sacrificial service. But I have wandered a bit. East Greenwich Academy will always be embalmed as a sacred shrine in the memory of a host of former students and alumni, who, in the time of its great usefulness and glory, served so sacrificially those who were so fortunate as to go through its halls and wander across its beautiful campus. We can only hope that its fine buildings may be put to some noble use.

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WHEN YOU MAKE YOUR WILL, REMEMBER THE WORK OF MORGAN MEMORIAL

War Marriages

A feeling of haste, perhaps fear of the future, that love either will not come or will not last, seems to be the prevalent emotional reaction of boys and girls contemplating marriage today, Dr. Jean C. Mendenhall, Boston University lecturer on marriage and family relations, declared on Monday of last week at the University's regular weekly public forum. "This applies not alone to the war marriages, but to the marriages of the defense workers and those of the civil p lation as well," she added.

Speaking on "War Marriages—48 H Leave," Dr. Mendenhall said, "Some of more romantic and idealistic are seeking sonal security, some one whom they feel longs alone to them, some one who keep in touch with them when they are a and who will care whether they return not. They personalize the war, marriage home. They do their very best as their tribution to their country.

"Some young girls and even women sider they are doing their patriotic dut they marry the man in service. They th of a few days together as ecstatic joy, bu not look ahead to the days of loneliness the adjustments that are sure to follow," warned.

The speaker pointed out that danger o unhappy marriage still exists even if the does return, sound of body, mind and ne and "many, too many, of these men never return, others will return inju physically and mentally and morally." soldier will have passed through cataclys adventures, many things will have happe to him that will always remain apart f his wife, she said, and her life has b going on alone without her natural c panion.

"Yes, this is war and it brings g changes into the lives of all of us. And matter how much love there may have b they are more or less strangers. Whethe not they will cross this bridge successf will depend entirely on the individuals.

Many will be successful marriages but must face the fact that when this wa over, we shall have an epidemic of unha marriages, failures, and divorces," Dr. M denhall told her Boston University audie

"I am not against marriage, far f that," she continued. "But marriage does mean a ceremony, living together for a

nd then possibly or probably a separa- r years. Marriage means establishment ome and two loving people together g out their way of life in affectionate ionship, making a going concern of narriage. To some it will mean mar- now, to others waiting and working future marriage on a firmer founda- hen this terrible black cloud of war lled away," she concluded.

of Fun

nd-grade children were facing the m of addition. One boy jumped up id, "I know how much ten and ten

w much?" said the teacher.
enty-one."
ereupon another alert young citizen in cond grade gave a cackle and replied: u don't have a federal tax on second- rithmetic!"—*Wesleyan Christian Advo-*

hat about Merchant Jones of Keokuk?" one credit man of another.
's a problem," said the second. "He pays cash, so we don't know how he is."—*Christian Observer.*

t Rookie: "I hear you had a wrestling with the top sergeant. What hap- ?"
nd Rookie: "Well, I decides to sur- him, so I jumps at him and grabs his wrist like this, and jerks his neck like this, and twists his arm like this, and before he knows what hits him—I'm flat on my back." —*Bee-Hive.*

The Boston man, careful of his and other folks' grammar, asked the clerk for a man's comb.

"Do you want a narrow man's comb?" the clerk asked.

"No," said the man, "I want a comb for a stout man with rubber teeth."—*Windsor Star.*

Little Sammy had been rather faithful in learning his Sunday school texts. One day he came home from church and told his mother, "I met our minister on the street and he asked me if I ever played marbles on Sunday."

"And what did you say to him?" asked mother.

"I said, 'Get thee behind me, Satan,' and walked off."—*Boston Globe.*

DDING CAMPMEETING
and
oung People's Institute
Hedding, N. H., August 23-30

kers: Bishop G. Bromley Oxnam, Harold Lancaster, Dr. Ruth ards Miller and others. Interme- Institute, Boys' Camp. Trains at Hedding Station. Children's Monday. Women's Day, Wednes- Every day worthwhile.

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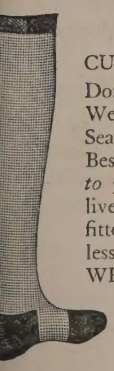

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Church Register

Herald Calendar

Western Massachusetts Summer Assembly and Institute, Laurel Park, August 15-23
Northern New England School of Religious Education, University of New Hampshire, Durham, N. H., August 16-23
Northern District Assembly, The Weirs, N. H., Campground, August 20
Hedding Campmeeting and Young People's Institute, Hedding, N. H., August 23-30
Illinois Summer School of Ministerial Training, Illinois Wesleyan University, Bloomington, August 24-28
Wisconsin Conference, Kenwood Church, Milwaukee, Bishop R. S. Cushman, August 26
Kentucky Conference, Kentucky Wesleyan College, Winchester, Bishop U. V. W. Darlington, August 26
Asbury Grove Assembly and Christian Service Institute, Hamilton, August 30-September 6
Cincinnati Area Summer School of Ministerial Training, Ohio Wesleyan University, Delaware, Ohio, August 31-September 5
Indiana Area Summer School of Ministerial Training, Purdue University, West Lafayette, Ind., August 31-September 4
Maine Summer School of Ministerial Training, Y. M. C. A. Camp, Lake Cobbosseecontee, Maine, August 31-Sep[illegible]
Syracuse Area (Undergraduate) Summer School of Ministerial Training, Demster Grove, N. Y., August 31-September 5
Methodist Youth Fellowship, First National Convocation, Oxford, Ohio, September 1-5
Summer School of Ministerial Training, Wilbraham Academy, Wilbraham, September 7-11
Erie Conference, Allegheny College, Meadville, Pa., Bishop J. H. Straughn, September 8
Indian Mission, Bishop A. F. Smith, September 11
Southwest Missouri Conference, Grand Avenue Temple, Kansas City, Bishop J. C. Broomfield, September 15
Upper Iowa Conference, First Church, Waterloo, Bishop J. R. Magee, September 15
Missouri Conference, Hannibal, Bishop J. C. Broomfield, September 22
Northwest Iowa Conference, Storm Lake, Bishop J. R. Magee, September 22
Southern Illinois Conference, First Church, Alton, Bishop E. L. Waldorf, September 22
Louisville Conference, Madisonville, Ky., Bishop U. V. W. Darlington, September 23
Nebraska Conference, Trinity Church, Lincoln, Bishop W. C. Martin, September 23
West Virginia Conference, Clarksburg, Bishop J. H. Straughn, September 23
Conference on Preaching, Boston, October 12-14
Christian World Mission Convocation, Cleveland, Ohio, December 6-10
Universal Bible Sunday, December 13
Board of Education, Annual Meeting, Chicago, Ill., February 16
National Association Methodist Hospitals and Homes, Annual Meeting, Indianapolis, Ind., February 16-18

BOOKS JUST RECEIVED

★

The Latin-American Circuit. By Elizabeth M. Lee and Alfred W. Wasson. Joint Division of Education and Cultivation, Board of Missions and Church Extension, The Methodist Church, New York.

Meditations for Days and Seasons. By M. K. W. Heicher. Harper & Brothers:New York. Price, $2.50.

Christian Europe Today. By Adolph Keller. Harper & Brothers: New York. Price, $3.

Miscellaneous Advertisements

TEMPLE HALL, 35 Temple St., Boston, Mass. A good place for moderate-income people to live or spend a vacation in the heart of Boston. Girls and women cared for the year around. Families in the summer. Rooms $3 per week and up. Kitchen privileges. For information, write the matron, Mrs. Norman Douglas.

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NO TIME TO WASTE

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rring, ships moving, soldiers marching. Munitions for s to Ireland, food for Britain! We are wasting no time s to produce what is needed to win the war.

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